CONTENTS

The stanza which helps us to declare that the play Svapnavāsavadatta was by Bhāsa

भासनाटकचक्रेऽपि च्छेकैः क्षिप्ते परीक्षितुम् ।
स्वप्नवासवदत्तस्य दाहकोऽभून्न पावकः ॥

When the entire set of Bhāsa's dramas was subjected to a fire-test by critics, fire was without the power of burning in the case of the Svapnavāsavadatta

—Rājas'ekhara's Sūktimuktāvalī

***

Kālidāsa's own statement on which authority Bhāsa is believed to be Kālidāsa's Predecessor

प्रथितयशसां भास-सौमिल्ल-कविपुत्रादीनां प्रबन्धानतिक्रम्य वर्तमानकवेः कालिदासस्य क्रियायां कथं परिषदो बहुमानः ?

Over-looking the works of such illustrious writers as Bhāsa, Saumilla, Kaviputra, how could this assembly have regard for the work of Kālidāsa, a modern poet?

—Mālavikāgnimitra : Prastāvanā

***

The characteristic features of Bhāsa's plays

सूत्रधारकृतारम्भैर्नाटकैर्बहुभूमिकैः ।
सपताकैर्यशो लेभे भासो देवकुलैरिव ॥

Bhāsa got as much fame by his plays, begun by stage-managers, containing several characters and marked by dramatic situations, as he would have gained by the erection of temples the construction of which is begun by architects, which contain several stories and which are with banners.

—Bāṇa's Harṣacarita

INTRODUCTION

A. BHĀSA: HIS DATE, LIFE AND WORKS

1. THE BHĀSA PROBLEM[1]

Bhāsa was known by mere reputation through several references to him by merited writers such as [2]Kālidāsa and [3]Bāṇa until 1912 when the late Pandit Ganapati Sastri of Trivandrum discovered manuscripts of the following thirteen Sanskrit plays and published them.—

a) Three plays based on the Bṛhatkathā :

1. Pratijñā Yaugandharāyaṇa
2. Svapnavāsavadatta
3. Avimāraka

b) Two plays based on the Rāmāyaṇa :

4. Pratimā
5. Abhiṣeka

c) Six plays based on the Mahābhārata :

6. Madhyama-vyāyoga
7. Pañcarātra
8. Dūta vākya
9. Dūta-ghaṭotkaca
10. Karṇa bhāra
11. Ūrubhaṅga

d) One play based on the story of Kṛṣṇa :

12. Bālacarita

e) One play based on folk-lore :

13. Cārudatta (a fragment)

None of these plays bore the name of the author. Hence the learned editor, adducing some arguments, put forth his view that—

---

[1] Reproduced from our 'Outlines of the History of Classical Sanskrit Literature, Ed. 1964.'

[2] 'प्रथितयशसा भाससौमिल्लकविपुत्रादीना ..'— मालविकाग्निमित्रम् I 5

[3] सूत्रधारकृतारम्भैर्नाटकैर्बहुभूमिकैः ।
सपताकैर्यशो लेभे भासो देवकुलैरिव ॥ —Harsacarita.

(1) All the above thirteen plays formed the work of one and the same writer.

(2) *That* writer was the great Bhāsa owned by Bāṇa and Kālidāsa as their worthy predecessor.

(1) All the Thirteen Plays by a Single Author

A close examination of these plays reveals that there are several common features among them—

1. All the plays begin with the stage direction नान्द्यन्ते ततः प्रविशति सूत्रधारः. After this, a benedictory verse is found, with which the *Sūtradhāra* commences the prologue of the play. But the classical plays open with the benedictory verse, after which the *Sūtradhāra* is introduced with the direction ततः प्रविशति सूत्रधारः. Another strange feature of the opening stage-direction in all these Trivandrum plays is the repetition of the same idea in अन्ते and ततः.

2. The customary practice of mentioning the names of the author of the play, his patron, etc., in the prologue is totally absent in these plays.

3. Prologues, usually called प्रस्तावना, are termed स्थापना here.

4. The *Bharatavākya* is the same in many of these plays.

5. The style and language of all these plays are strikingly similar.

6. In many of these plays the device of 'Unintentional dramatic replies' (पताकास्थान) and the figure of speech मुद्रा *(Paronomasia)* for the opening verse are used.

7. The same names of minor characters, the same type of grammatical irregularities, the same

ideas, sentences and expressions repeat themselves in these plays.

8. Bharata's rules of dramaturgy are not applicable to these plays, in as much as deaths, duels and battles are shown and water is actually brought on the stage.

9. Stage directions are many a time wanting and to be supplied by the readers. The directions given are very brief and indicate rapid action, as in *Exit* and *re-enter*.

10. The names of the plays are to be found only at the end (in the colophon).

These striking similarities in the thirteen plays naturally declare their common authorship.

(2) Bhasa is that common Author

(i) A careful study of these plays reveals that—

(a) The grammatical and dramaturgical rules of Pāṇinī and Bharata are not applicable to these plays, which fact shows that they must have been composed before those rules were framed.

(b) The frequent use of the expletives च, तु, हि etc. in the s'lokas, the large number of the Anustup metre, the simplicity of diction (many a time inadequate to bring out the ideas intended), and the absence of the classical figures of speech take them near the epic style of the Rāmāyaṇa and the Mahābhārata.

(c) Many of the ideas contained in these plays are to be seen in the works of Kālidāsa, As'vaghoṣa, S'ūdraka, Vis'ākhadatta and many others, who owe their indebtedness to the author of them.

These and similar facts make the readers believe that the author of these plays must be

anterior to Pāṇini, Bharata, Kālidāsa, S'ūdraka and such others. But who could he be?

(ii) Among these thirteen plays, there is one by name *Svapnavāsavadatta* which is ascribed to Bhāsa by Rājas'ekhara in this stanza of his—

भासनाटकचक्रेऽपि च्छेकैः क्षिप्ते परीक्षितुम् ।
स्वप्नवासवदत्तस्य दाहकोऽभून्न पावकः ॥ —सूक्तिमुक्तावली

This coupling of one of the plays with the name of Bhāsa establishes that all the other works too (claiming the same authorship) must be by Bhāsa, who alone has to his credit a Nāṭaka-cakra.

(iii) Bāna observes in his *Harṣacarita* thus—

सूत्रधारकृतारम्भैर्नाटकैर्बहुभूमिकैः ।
सपताकैर्यशो लेभे भासो देवकुलैरिव ॥

[illegible] ys begun by [illegible] nd varying [illegible] des, as by [illegible] architects, with several stories and banners." The Trivandrum plays have all the above features and hence they must be by Bhāsa. This Bhāsa must be the same as the one owned by Kālidāsa as his predecessor in view of the great antiquity of the plays.

These two views of the Pandit were discussed in learned journals by scholars, both Indian and foreign. The result was that almost all concurred with the Pandit regarding the common authorship of these plays. As regards the other question, there came up three different views, viz.,—

1. All the thirteen plays are the works of Bhāsa.
2. None of the 13 plays can be ascribed to Bhāsa.
3. The material available to prove the author-

ship of the plays is inadequate and hence the evidences adduced so far are not at all conclusive.

Scholars who opposed the Pandit's view pointed out that—

a) The features of Bhāsa's plays mentioned in Bāṇa's verse 'सूत्रधारकृतारम्भैः etc.,' are found also in many other South Indian plays, and hence cannot be a conclusive proof.

b) None of the plays can be Bhāsa's; for, the *Svapnavāsavadatta* of this group does not contain the following stanza quoted from Bhāsa's play of the the same name, by Rāmachandra in his Nāṭyadarpaṇa—पादाक्रान्तानि पुष्पाणि सोष्म चेदं शिलातलम् ।

नूनं काचिदिहासीना मां दृष्ट्वा सहसा गता ॥

These diverse views of the two sections of scholars naturally led to the third view mentioned above, of a few other cautious scholars

Arguments and counter arguments defending their own stand and refuting their opponents' were put forth by the two diverse groups in a series of articles for a long time. This only made the problem of the authorship more and more complicated.

Thus, to this day, this question of Bhāsa's authorship has not been answered conclusively and hence it has remained an unsolved problem.

2. DATE OF BHĀSA

Bhāsa must be earlier than both Kālidāsa and Bāṇa who refer to him by name as observed already, and later than Vālmīki upon whose Rāmāyaṇa he has drawn for the theme of his two

dramas; viz., Pratimā and Abhiṣeka. But Kālidāsa's date is still indefinite. If Dr. Peterson holds that "Kālidāsa stands near the beginning of the Christian Era, if indeed, he does not overtop it," Dr. Kern places him in the latter half of the 6th cent A.D. Bāṇa's date however, is almost definitely known to be the closing part of the 6th and the beginning of the 7th cent. A D. So, at any rate, Bhāsa's date cannot be later than the 6th-cent. A.D. As regards the date of Vālmīki too scholars differ. Prof. Keith is inclined to think that Vālmīki lived earlier than the 4th cent. B C. and that those who improved on him were during the period 400–200 B.C., while Prof. Jacobi assigns him to a date earlier than the 5th cent. B.C.

These two limits of Bhāsa's date are almost universally accepted, but there has been much [4]diversity in the opinion of scholars regarding the exact date of Bhāsa. Some feel that he should be closer to Kālidāsa, while others feel that he is

[4] Date of Bhasa according to different scholars—

Ganapati Sastri, *Haraprasada Sastri* and Pusalkar	6th cent. B.C.
Jagirdar, Kulakarni	3rd cent. B C.
Jayaswal, Chaudhury, Dhruva	2nd-1st cent. B.C.
Konow, Sarup, Weller	2nd cent. A.D.
Keith, Jolly, Jacobi, Banerji Sastri and Bhandarkar	3rd cent. A.D.
Lisney and Winternitz	4th cent. A.D.
Shankar	5th-6th cent. A.D.
Devadhar, Barnett, Hirananda Sastri, Nerurkar and Pisharoti	7th cent. A.D.
Kane	9th cent. A.D.
Ramavatara Sarma	10th cent. A.D.
Rangacharya Reddy	11th cent. A.D.

Note :— Prof. Macdonell has not expressed his view regarding Bhasa's date.

closer to Vālmīki. The learned editor of Trivandrum has pointed out that Bhāsa must be definitely before Pāṇini and Bharata, as their rules of grammar and dramaturgy are not at all applicable to his plays. Again Pāṇini's date is not known definitely. Keith places him in the 4th cent. B C. Accepting this date of Pāṇini, if Bhāsa is prior to him, Bhāsa will have to be assigned to the 5th cent. B.C. at the latest.

But it may not be right to argue that Bhāsa is anterior to Pāṇini or Bharata, just because their rules of grammar and dramaturgy do not hold good in the case of Bhāsa's works Has not Pāṇini taken into account all the words in the forms they were known to have been used before him? If Bhāsa were anterior to him, how could the forms so frequently used by him be overlooked by Pāṇini? The same argument holds good in the case of Bharata also. Hence, it would be safer to hold that Bhāsa must have been a contemporary of Pāṇini or Bharata and lived in a province far away from where those two lived.

3. LIFE OF BHĀSA

Precious little is known about Bhāsa's life. All that can be said about him is that he is a very ancient writer, even a *Muni* of the class of Vyāsa or Vālmīki He has strong predilections for the Viṣṇuite cult. He loves Brahmanical rites and customs and often refers to the prominence of the Brahmins. His regard for the Brahmins and their piety is very great. In the Bālacarita, Kaṁsa says calmly—'I take even an untrue word of a

Brāhmaṇa to be a true one.' The home was the place of women according to Bhāsa.

Bhāsa is a vehement advocate of Dharma. He believes in the principle 'धर्मो रक्षति रक्षितः'. That is why he makes Yaugandharāyaṇa in the Pratijñā exclaim —'भूमिर्भर्तारमापन्नं रक्षिता परिरक्षति'. In the Pañcarātram, Duryodhana points out that it is false to say that Heaven is to be gained only by the dead, and asserts that 'Heaven is not invisible, but is here and yields its manifold fruits. If truth were to stand even in respect of solicited alms, all men shall stand.'

Bhāsa stresses on gifts and sacrifices. In the Pañcarātram, Duryodhana is represented as performing a great sacrifice and making profuse gifts, the final gift being that of half his kingdom to his own teacher Droṇa. Karṇa observes that the great kings such as Ikṣvāku, Śaryāti, Yayāti and Rāma, though dead, still live through sacrifices. The following statement of Karṇa in the Karṇabhāram is an ever memorable one.—

शिक्षा क्षयं गच्छति कालपर्ययात् सुबद्धमूला निपतन्ति पादपाः ।
जलं जलस्थानगतं च शुष्यति हुतं च दत्तं च तथैव तिष्ठति ॥ २२ ॥

Bhāsa often feels that Fate baffles all human efforts. 'जाग्रतोऽपि बलवत्तरः कृतान्तः' Py. i[66] 'चक्रारपङ्क्तिरिव गच्छति भाग्यपङ्क्तिः' and 'कः कं शक्तो रक्षितुं मृत्युकाले'—(Sv. i[15] & vi 10) are a few of his statements which can be noted in this connection. All the same he is not a fatalist. He has vehemently expressed his conviction that proper efforts are bound to fructify, in the following statement of Yaugandharāyaṇa—(Pratijñā i[17])

काष्ठादग्निर्जायते मथ्यमानाद् भूमिस्तोयं खन्यमाना ददाति ।
सोत्साहानां नास्त्यसाध्यं नराणां मार्गारब्धाः सर्वयत्नाः फलन्ति ॥

4 WORKS OF BHĀSA

Mention has already been made of the thirteen plays ascribed to Bhāsa Another play called [1]Yajñaphalam dealing with the story of the Balakānda of the Rāmāvana has been recently published and attributed to Bhasa There seems to be however, a belief that Bhāsa wrote as many as twenty three dramas

About 13 stray verses are attributed to Bhāsa Of them, *five* are found in the Śārngadhara paddhati, *four* in the Subbāsitāvali, *three* in the Saduktikarnāmrta and *one* in the Suktimuktāvali None of these verses is found in any of the Bhasa plays discovered so far This cannot be a disproof of Bhāsa's authorship of those plays, for, we may yet hope to discover more works of Bhāsa where these verses may be found

5 STYLE OF BHĀSA

Bhāsa always employs a simple, elegant and, at the same time, a direct and forceful style for everything that he writes His verses, as well as his prose, are easy to understand in as much as the words employed are very simple He is very brief in his expression which is sometimes inadequate to bring out clearly the idea contained therein He scrupulously avoids the use of long compounds The speeches of his characters are generally short but pointed and hence very effective He is fond of repeating the same expressions, phrases, sentenses and even ślokas in the

[1] Published in 1941 by its editor Rajavaidya Jivarama Kalidasa Sastri of Gondal

course of almost all his works. He sometimes puns on words. He employs only simple figures of speech. His plays abound in beautiful Subhāṣitas and pithy proverbial statements. He effectively employs the पताकास्थान device (i.e., unintentional dramatic replies) in specially selected episodes. His descriptions, although long sometimes, are splendid and picturesque.

Bhāsa expresses things directly and in a simple and lucid language. He does not generally indulge in artificiality and rhetorical conceits. There is something remarkably charming in every statement of his. His humour is subtle and original, in appreciation of which Jayadeva called him the 'gentle smile of the goddess of poetry.'

6. GENERAL

In every one of his thirteen plays, Bhāsa displays his originality. Although he draws the subject matter in very broad outlines from popular sources, he invariably presents it in his own way, changing it completely in many cases for the better. For instance, in his *Pañcarātram*, he makes Duryodhana give away half of the kingdom to Droṇa as *Gurudakṣiṇā*, which is of course handed over by Droṇa to Yudhiṣṭhira. Thus the great Mahābhārata war is altogether avoided *The Statue House Scene* in the Pratimā, and *the Dream Scene* in the Svapna are two of the many other beautiful creations of Bhāsa.

[illegible]

are [illegible]

omis. [illegible]

now published versions of the plays are only stage-

adaptations of the more elaborate originals of Bhāsa. There is a predominance of male characters in these plays, while it is not so in the classical ones. Most of these exhibit a marital spirit. The dialogues are crisp, to the point, and in an easy, flowing style. In every play, 'dramatic suspense' is so well maintained that, as the plays progress, the audience get more and more absorbed in them.

7. BHĀSA AND KĀLIDĀSA

Bhāsa no doubt has many excellences, but occupies a lower place than Kālidāsa at any rate. The very fact that Bhāsa was superceded by Kālidāsa and that generations of Indian scholars almost forgot Bhāsa is a proof that he is not the best of Indian poets. The difference between them lies in the very conception of dramatic literature. To Kālidāsa or Bhavabhūti *Rasa* is everything. However much Sanskrit dramas may differ in other respects, this unity of Rasa is common to them all. In Bhāsa on the other hand, to speak comparatively, it is somewhat lacking. In other words, we may say that, while in Bhāsa's dramas emotions are just evoked, in the later dramas emotions are evoked and idealised. In the former, we have the emotional state *(bhāva)* as an object of our contemplation, while in the latter we have those emotional states leading us on to the inner experience of detached joy *(rasa)*. In fact, Bhāsa has greater claims to be compared with dramatists, like Shakespeare, who excel in sketching character or constructing plots, more than maintaining the unity of rasa. Kālidāsa's ideal is later and must have taken sometime to develop.

B. THE ABHISHEKANATAKA

1. PLOT

ACT I (वालिवधाङ्कः)—Rāma and Sugrīva after taking a pledge to help each other, move escorted by Lakṣmana and Hanūmān, towards Kiṣkindhā to fight with and slay Vālin. On arriving at the capital, Sugrīva alone moves forward and roars out a challenge to his brother Vālin. Vālin hears it and regardless of his wife's advice, goes out, meets Sugrīva in fight and knocks him down. Hanūmān reminds Rāma of his pledge to his master, whereupon he lets fly an arrow which wounds Vālin mortally and causes him fall down unconscious. On recovering consciousness, Vālin reads Rāma's name on the arrow and complains that the act is most unbecoming of a hero. Rāma tells him that it is as a punishment for taking his younger brother's wife. Vālin is satisfied. He expires after asking his forgiveness, and entrusting his son Aṅgada to the care of Sugrīva to whom he offers the golden necklace (the family heir-loom). Lakṣmaṇa, is asked by Rāma to arrange for Sugrīva's consecretion.

ACT II (अशोकवनिकाङ्कः)—[Sugrīva's captains headed by Aṅgada come to the sea-shore in their search for Sīta, who had been abducted away by Rāvaṇa. Hanūmān leaps across the ocean to Laṅkā]—*Miśra Viṣkambhaka*

Hanūmān enters Laṅkā and searches long for Sītā. He sights Sītā in the As'oka garden, just as Rāvaṇa arrives there. He watches the demon's efforts to win the love of the captive Sītā who has nothing but scorn for him. After sometime, when Rāvaṇa goes to take his early morning bath,

Hanūmān introduces himself to Sītā who does not believe him at first. After acquainting her with the condition of Rāma, he assures her of her early rescue by Rāma. He then leaves her and announces his arrival to Rāvaṇa by destroying that beautiful garden.

ACT III (विभीषणनिरसनाङ्क)—News of the destruction of the Aśokavana by Hanūmān is brought to Rāvaṇa. A number of generals, inclusive of Prince Akṣa are ordered one after another to captivate the monkey. All of them are slain by Hanūmān. At last prince Indrajit manages to bring him bound with snares. Hanūmān defies Rāvaṇa and delivers the message of Rāma. Rāvaṇa grows furious at this and orders to put him to death. Vibhīṣaṇa restrains him from killing an envoy. Rāvaṇa then modifies the punishment into one of setting fire to the ape's tail and throwing him out of his capital. Vibhīṣaṇa urges Rāvaṇa to restore Sītā to Rāma, but Rāvaṇa banishes him for disregarding fraternal love and siding the enemy. Vibhīṣaṇa decides to resort to Rāma to save the demon race from total destruction.

ACT IV (समुद्रतरणाङ्क)—[Sugrīva's chamberlain informs the general that Hanūman has discovered Sītā and asks him to get the monkey army ready to march]—*Viṣkambhaka*

Rāma and his host of monkeys arrive at the sea-shore. Vibhīṣaṇa, banished by his brother, arrives there and joins Rāma. After consulting Vibhīṣaṇa as to how to cross the ocean, Rāma is about to let fly his divine shaft upon the sea, when the god of the waters (Varuṇa) appears in person before him and seeks his protection. He also

grants Rāma and his followers a passage by divided waters. Rāma, together with his troops, crosses the sea cut in twain as it were, and pitches his camp on the Suvela *mountain.* Nīla, a monkey officer, detects two d e m o n s sent by Rāvaṇa and spying disguised as monkeys. *Instead of* punishing them Rāma orders that they should be shown his entire camp and then be set free. He also sends through them his *reply message* to Rāvaṇa—'By abducting Sītā, you have brought war upon your head. I have come to war with you, but see you not.'

ACT V (शोकाङ्कः)—[The chamberlain of Rāvaṇa is *despondent at his master's reluctance to give up Sītā even* though all the demon heroes *inclusive of* Kumbhakarṇa are dead. He asks another demon Vidyujjihva by name, to bring faked models of the heads of Rāma and Lakṣmaṇa, as ordered by Rāvaṇa] —*Viṣkambhaka*

Rāvaṇa renews his advances to Sītā and shows her the faked models which appear to be the severed heads of Rāma and Lakṣmaṇa and *tells her that the two mortals are slain by Indrajit* in battle. Sītā swoons. After recovering, she asks Rāvaṇa to kill her also with the very sword by which her lord was put to death. Rāvaṇa says—'Your wretched husband and Lakṣmaṇa are slain now; who will set you free?' Just then a *demon rushes in crying* out—'By Rāma, by Rāma,' and when the demon king asks him what that mortal has done, he informs that Indrajit has been killed by Rāma. Hearing this, Rāvaṇa faints and after recovering, decides to kill Sītā on whose account so many of his brothers, sons a n d *friends* died, but *is*

dissuaded. Thereupon he goes out in his chariot to fight with Rāma.

ACT VI (अभिषेकाङ्कः)—[Three Vidyādharas describe the battle between the monkeys and demons, and the duel between Rāma and Rāvaṇa After a long and terrible fight, Rāma kills Rāvaṇa with the Bramhastra.]—*Viṣkambhaka*

Rāma proclaims Vibhīṣaṇa as lord of Laṅkā. News of Sītā's coming to meet Rāma is brought to him, but Rāma refuses to see her on the plea that 'She has been sullied by her stay in Rāvaṇa's palace and thus has become a stain on Ikṣvāku's house.' He gives his assent to Sītā's desire to burn herself. She lays herself on a burning pyre prepared for her by Lakṣmaṇa, but the god of Fire hurts her not and leads her back to her lord. He salutes Rāma as Nārāyana and hands her over to him, saying—'This Sītā is sinless, pure, unscathed and honoured by all the world. Know that this daughter of Janaka is the blessed Lakṣmī, come to you in human form' All are surprised. Rāma says—'I know her purity; but, I desired to convince the (thousand-tongued) world'. The celestial bards sing in praise of Rāma. Agni crowns him as king in the presence of Daśaratha (who evidently comes down to that spot). Rāma rejoices at the news that his subjects led by Bharata have arrived there to meet him. The felicitations of Indra and the gods are conveyed to Rāma, whereupon he thanks them.

2. SOURCE AND DEVIATIONS THERE-FROM

In the Abhiṣekanātaka, Bhāsa has presented the story of Kiṣkindhā, Sundara and Yuddha

Kāṇḍas of the Rāmāyaṇa, in a novel and striking manner. The story has been slightly altered to make the presentation of it impressive and interesting. No radical change has been made, nor is anything very new introduced to stamp the drama with the originality of the writer as in the *Pratimā* or the *Svapna*. Yet the play shows original treatment of the already available subject matter. Thus in this play, at the outset, Vālin is hit down by Rāma in the very first fight of Sugrīva with him. Vālin's greatness is stressed by speaking of him as having taken the foremost part in the *Ocean churning*. He is represented as a very fond father, and a kind, generous and forgiving brother, when, before dying, he is made to offer his family heirloom, the gold necklace, and his son Aṅgada, the *Kulapravāla*, to Sugrīva.

Sugrīva too is here, a nobler person. The humility with which Sugrīva invites Vālin for a fight and his shedding tears with repentance at the death of Vālin are characteristic only of the Sugrīva of this play.

The often pointed out defect in Rāma's conduct viz., the *pracchanna vadha* of Vālin is defended here in an original way. Vālin himself is satisfied on hearing Rāma's justification of his act on two grounds, viz. (1) Vālin was a monkey and could be killed by a king who may hunt fighting face to face, or through snares and guiles; and (2) Vālin, a monkey chief endowed with the power of discrimination, had taken his younger brother's wife, (an act prohibited by law codes) and hence deserved death punishment.

Sugrīva's consecration only after Vālin's death (and not earlier in the forest alone) is really significant here.

In the second act, Sugrīva sends Bilamukha to get news of Aṅgada's party who had been sent southwards in search of Sītā and who had not returned within a reasonable time. He meets them on the shore of the South sea and returns to Kiṣkindhā with the news that Hanūmān has gone crossing the ocean to Laṅkā, where Sītā was reported to be. This innovation in the popular story helps to avoid the episode of the monkey's destroying the lovely garden of Kiṣkindhā after their return to the capital with the news of Sītā.

Hanūmān enters with Rama's ring in hand, but we do not see what happens to it. Although this may look a little inconsistent, it must be admitted that there is no need for Hanūmān's giving the ring to Sīta, or relating to her the secret of her private life known only to Rāma, to convince her of his *bonafide*. Sita is more human here. She decides to speak to him, whoever he may be, for, he has been speaking highly of her husband. Being very shrewd, she also trusts him, finding him trust-worthy from his conversation. Neither Rama nor Sita has any rerson to distrust the words of Hanūmān Where then is any need for Sīta to send her Cūdāmaṇi to Rama? That is why the ring and the Cūdāmaṇi topics have been wisely dropped by Bhāsa.

The circumstances driving Sita to enter fire are, in this play, different from those of the Epic. They are designed to produce a dramatic suspense

and anxiety in the reader's mind and also to show Rāma as a king ever alive to public opinion.

Rama's crossing the ocean of divided waters and not by means of the famous bridge constructed, his consecration by Agni on the sea-shore in the presence of Das'aratha, Bharata's going along with his subjects to meet his brother Rama (probably with the intention of assisting him in his fight with Ravana) and his arrival just in time to participate in Rama's consecration as in this play are some other noteworthy and interesting innovations in the story.

3. THE TITLE

A remarkable feature of the plays of Bhasa is their significant titles. Every one of these titles indicates either the most striking feature or the most impressive sce[illegible] It is only in the case [illegible] Avimāraka and the [illegible] in the most ordinar[illegible] In all the other pla[illegible] rouse our curiosity to know the subject matter, which, although a popular and common place one, is invariably presented in a novel and original fashion. Thus if the *Pratijña* is after the peculiar vows taken more than once by the hero Yaugandharāyaṇa, the *Pratimā* after the 'Statue House scene, and the *Pañcarātram* after the 'Five days' condition of Duryodhana, the *Abhiṣekanāṭaka* is after the three Abhisekas of Sugriva, Vibhiṣana and Rama which occur prominently at the beginning, middle and end of the play. Of these Abhisekas, Rama's is the most striking and impressive, in as much as it

comes up even on the sea shore, Agni taking the leading part, and Das'aratha witnessing The rejoicing on the occasion is complete leaving no want or short coming, as Bharata and even the subjects of Ayodhyā arrive there just in time The scene, therefore, naturally leaves a permanent impression on the reader's mind, and the title of the play after such a scene is really a very significant one

4 TECHNICAL AND GENERAL

The Abhiseka is a *Nātaka* The hero of the play, Rāma, is a *dhirodātta*, and the rival hero Rāvana is a *dhiroddhata* The chief *rasa* is *Vira* and it is fed by *Karuna*, *Adbhuta* and *Bhayānaka* sentiments The play fairly answers all the technical requirements of a Nātaka

The Abhiseka was first discovered along with the Pratimā and As caryacudāmani, in a single volume of a palm leaf manuscript A thorough examination of the three reveals that the Abhiseka bears closer resemblance to the As caryacudāmani than to the Pratimā This had led some to think that the Abhiseka is not by 'Bhāsa, the author of the Pratimā, but is of S'aktibhadra, the author of the As'caryacūdāmani' (See page 8, Introduction to Abhiseka by V Venkatarama Sastry, also Kuppuswami Sastri's Introduction to As carya cūdamani, pages 18 26) When compared with the other plays of Bhāsa, the Abhiseka comes last in *every respect, in art, in construction, in quality* and even in presentation It contains a very large number of verses unlike the other Bhasa plays If

the play is by Bhāsa, it is but a poor specimen of his talents.

5. THE CHARACTERS

Rama—Rama, the hero of this play, is more a ruthless warrior king than a man with tender feelings. He has a very keen sense of duty and as such, he minds his duty first. All other considerations come up only next. The moment Hanūmān reminds Rāma of his promise to Sugrīva (when Sugrīva is fighting with Vālin), without a word Rāma discharges an arrow at Vālin and slays him, although Vālin has done him no harm. Sugrīva is his *āśrita*, and his duty is to protect his *āśrita* at all costs. Even when Vibhīṣaṇa approaches him seeking his protection, Rama sets aside all other considerations and welcomes him in spite of Sugrīva's protests. His anxiety that the great name of his family should be preserved is so great that he refuses to take back Sitā who has lived in an enemy's house, until she proves her purity by throwing herself into fire and is brought back by Agni himself. He has a heart which is mysteriously deep and impenetrable to ordinary persons. He reveals to Agni that he knew Sita's purity quite well and allowed her to throw herself into fire only to convince the wide world of her purity. His high sense of kingly duty towards his subjects is seen in his not sending word to Bharata for assistance in rescuing Sitā, which is his personal business.

A single arrow of Rāma goes through the seven Sala trees and another is enough to slay Vālin. The mere threat of an arrow makes Varuṇa give a passage for him and his hosts across

the ocean. Even the mighty Rāvaṇa is killed with a single Brahmāstra. If these show that Rāma is a mighty warrior, his attitude towards the demon spies, Śuka and Sāraṇa, shows how forgiving he is. His momentous fight with Rāvaṇa proves his fearlessness of weapon, demon, or death.

He is not ambitious. He hates conquest for conquest's sake. He is a *yuddha vīra* but is always engaged in a *dharma yuddha* to uphold the cause of *dharma*. His slaying of Vālin is to punish him for the sin of taking his younger brother's wife. When he slays Rāvaṇa in battle after a great fight, he does not even for a moment think of himself becoming lord of Laṅkā, but straightway crowns Vibhīṣaṇa, the heir to the throne.

He is very good to his friends and servants. His treatment of Sugrīva, Vibhīṣaṇa, Hanūmān and many others is full of love, courtesy and understanding. His affection for his brothers and love for his subjects have been proverbial. Reading the mind of others by looking at their faces is a remarkable talent in Rāma.

In this play Rāma is more than once identified with Viṣṇu, but curiously enough, not once does he himself act or speak as the great god. On the other hand, he salutes as an ordinary man, the gods Varuṇa and Agni when he sees them. Although Rāma is presented to us in this play only as a heroic warrior ruthlessly minding his duty, every time we see him act or speak, we find a dignified nobility and greatness about him, which raise him to a level far higher than that of an ordinary person.

(iv). **Ravana**—Rāvaṇa, the rival hero of the play; is a *dhīroddhata*. He is certainly a *yuddhavīra*, as evidenced by his fight with Rāma which he rages with terrific fury. No doubt he is a demon with plenty of demonly qualities. His overtures to Sītā by entreaty and by threat, his trying to dupe her into believing that Rāma and Lakṣmaṇa are dead and his inducing her to have a widow-marriage with him and later on, his desire to cut her heart and to pull out her entrails as a revenge on her for bringing about the death of his sons and friends show him a demon out and out. All the same, the human is very alive in him. As an affectionate father, he dotes on his son Indrajit, and as a fond brother, only exiles Vibhīṣaṇa for openly siding Rāma. He respects dharma in all its sense. He is easily averted from slaying a woman and an envoy.

Rāvaṇa is very proud of his heroism and has a conviction that he is capable of defeating anyone, being the conqueror of all the three worlds. But quite contrary to his own expectation, he sees his fall in the death of his sons and in the circumstances most unfavourable to him throughout. These do not make him lose heart. His challenge to the goddess of Laṅkā, whom he beholds deserting him, that she will be seized by force once again after killing Rāma, just as she was seized before in Kubera's abode, speaks for itself of his great sense of personal ability and high dignity. He boldly goes to the battle-field where he fights with a terrific rage, until his death. It is only once that he feels slight fear; and that is when he thinks that Hanūmān may be the monkey of that

curse of Nandin, which had been flung on him while shaking the mount Kailāsa, formerly.

He is a good ruler. Lankā is very rich, beautiful and prosperous, equalling Indra's city, under his rule. He is kind and courteous to his subordinates. The abduction of Sitā is the only folly in Rāvana. He is also foolish to think that a woman like Sitā can be seduced by holding out the temptations of power, glory and riches. That he is little good at argument, is seen when he fails to reply Hanūmān's question as to why he cheated Rāma by stealing Sitā in his absence, if he were really powerful. His stubborn stand, not to yield to Rāma, is both a merit and a folly in Rāvana.

Vibhishana—Vibhisana, the younger brother of Rāvana, is a pious-minded and bold prince. Although a demon by birth, he has only the virtues of man and not a single quality of the demon. He stands up boldly for the cause of truth, justice and fair-play. He does not hesitate to point out to Rāvana that an envoy should not be put to death. He goes to the extent of advising him to restore Sitā to her husband, as otherwise the demon race will have to face total destruction. He expresses his views plainly and is prepared to face the consequence. He loves his men and country dearly; according to his own statement, it is only to save the demon race that he seeks the shelter of Rāma. It is as a very sincere ally of Rāma that he advises him to fling an arrow at Varuna if he does not allow a passage across the ocean. He is very kind and sympathetic. When Rāma refuses to take

back Sītā, he tries to advocate her cause, but is silenced by Rāma.

Lakshmana—We come to see very little of Laksmana in this play. He is an obedient brother of Rāma, readily carrying out whatever he is asked to do. It is only when Rāma asks him to prepare a pyre for Sītā to burn herself, as desired by her, that Laksmana hesitates to act and consults Hanūmān as to what to do. This is only due to his conviction that Sītā is pure and does not merit such a cruel treatment by Rāma.

Valin—Vālin is a mighty ruler of Kiskindhā. Although an ape, he is endowed with the power of argument and the discrimination of right and wrong. He is fearless and heroic. He goes to fight with Sugrīva, heedless of the entreaties and warning of his own wife Tārā. He tells Rāma that his slaying him in a cowardly manner is an act of *adharma*. Rāma's reply is enough to convince him that he, as an adulterer of his younger brother's wife merited that punishment. Before dying he forgets and forgives the offence of his younger brother Sugrīva and hands over to him his gold necklace, the family heir-loom, and entrusts his son and the future heir to the throne to his care and protection.

Sugriva—Sugrīva is an honest and faithful ally of Rāma. He protests against Rama's taking in Vibhisana as the demons are generally artful and full of fraud. He is far-sighted and enters into alliance with Rāma only after making sure of his ability.

Hanuman—Hanūmān is a great hero and the trusted minister of Sugrīva, following his master like a shadow even during his bad days. He does a monumental service to Rāma, by leaping across the sea to Laṅkā, finding out Sītā, delivering the news of Rāma to her, destroying the Aśokavana and consequently meeting Rāvaṇa, knowing his personal as well as military strength, and returning to Rāma to acquaint him with Sītā's condition. He takes a leading part even in the conquest of Laṅkā. He is very shrewd and judges persons correctly. Even in the court of Rāvaṇa he forms a correct opinion of Vibhīṣaṇa, as the one righteous person in the whole of Laṅkā. He is cautious and knows when and how to act. He easily wins the confidence of even Sītā who hesitates to speak to him at first. His motto is implicit obedience to the master. When Lakṣmaṇa hesitates, even after Rama's permissson, to prepare the pyre for Sītā, Hanūmān asks him 'What is here to consider?', thus suggesting that he has simply to obey. Being such a true and faithful follower of Rāma, it is no wonder that he is fondly liked by his masters and is being worshipped all over India.

Sita—The most outstanding virtue of Sītā is her unequivocal devotion to her husband and unique identification with him. She figures in this play as a suffering heroine from the beginning to the very end until the Fire God hands her to her lord. She is kept in confinement by the cruel demon Rāvana, who repeatedly makes to her very filthy proposals. She is harassed in various ways by the demon king and the demonesses keeping

constant watch round her, that she grows quite desparate about her rescue. Even when she is rescued, her own husband refuses to take her and allows her to jump into fire Sītā patiently suffers all this. Even in her suffering her only concern is her husband. *She imagines his sufferings during her separation from him and suffers doubly.* She feels amply rewarded for all this when Hanūmān tells her that Rāma *too is very much worried* about her condition.

As a worthy wife of a heroic husband, Sītā shows great courage and firmness in defying Rāvaṇa and treating him with utmost contempt. No temptation of power, riches or comfort can seduce her.

Sītā has very tender feelings. She asks Hanūmān to describe her condition to Rāma in such a way that he may not break down in grief Her constant prayer to god in her misery is that all may end well and that her lord may be happy. Although Agni says to Rāma that Sītā is goddess Lakṣmī, all that we see of her in the play is that she is just a human being with human feelings. If she is unhurt by Agni, it is because she is pure and sinless and not because she is a goddess. Even Agni stands testimony to this It is this purity of Sītā in word, thought and deed that has elevated her to the state of a goddess.

अभिषेकनाटकम्

ABHIṢEKANĀṬAKAM

***

A PLAY IN SIX ACTS
BASED ON THE RĀMĀYANA
(KIṢKINDHĀ, SUNDARA AND YUDDHAKĀṆḌAS)

DRAMATIS PERSONÆ

Male—

रामः—Das'aratha's eldest son
लक्ष्मणः—Rāma's younger brother
वाली—*Sugrīva's elder brother and lord of Kiṣkindhā*
सुग्रीवः—Monkey prince; Vālin's younger brother
अङ्गदः—Son of Vālin
हनूमान्—*Sugrīva's trusted chief*
नीलः—A monkey officer
बलाध्यक्षः—A monkey general
विरूपकः—A monkey soldier (News-bearer)
कुमुद—A monkey officer
वानरकाञ्चुकीय—Chamberlain of Sugrīva
रावणः—Lord of Laṅkā
विभीषणः—*Younger brother of Rāvaṇa*
विद्युज्जिह्वः—A demon
शङ्कुकर्णः—A demon attendant of Rāvaṇa
शुकः, सारण—Rāvaṇa's *ministers disguised as monkeys*
राक्षसकाञ्चुकीयः—Chamberlain of Rāvaṇa
विद्याधराः (त्रय॰)—Three Celestial bards
अग्नि—The God of fire
वरुणः—The God of *waters*

Female—

सीता—Rāma's wife
तारा—Vālin's wife
राक्षस्य—Demonesses
त्रिजटा—Portress in Rāvaṇa's palace

श्री.

अभिषेकनाटकम्

(नान्द्यन्ते ततः प्रविशति सूत्रधारः)

[1] सूत्रधारः—यो गाधिपुत्र-मख-विघ्नकराभिहन्ता
युद्धे विराध-खर-दूषण-वीर्यहन्ता[1] ।
[2]दर्पोद्धतोल्बण-कबन्ध-कपीन्द्रहन्ता
पायात् स वो निशिचरेन्द्रकुलाभिहन्ता ॥१॥

[3] एवमार्यमिश्रान् विज्ञापयामि । (परिक्रम्यावलोक्य) अये ! किन्नु खलु मयि विज्ञापनव्यग्रे शब्द इव श्रूयते । अङ्ग ! पश्यामि ।

[4] (नेपथ्ये) सुग्रीव, इत इत !

[5] (प्रविश्य) पारिपार्श्विकः— भाव !

---

1 ०वर्यधारा 2 दर्पो-द्धतोद्धत०

(At the end of the Nāndī, then enters the Stage-manager)

[1] STAGE MANAGER—May He protect us, He—the repeller of the obstructors of Vis'vamitra's sacrifice, the extirpator of the valour of Viradha, Khara and Dusana in battle, the slayer of Kabandha and the monkey king who were arrogant and haughty, and the leveller of the family of the king of demons [1]

[3] Thus, I will announce to the noble men *(Having stepped forward looking around)* But ey, what is that? Something like a voice is heard just when I am absorbed in making the announcement! Well, I see

[4] *(Behind the curtain)* Sugriva, this way, this way.

[5] *(Entering)* ASSISTANT TO THE MANAGER—Master,

[6] कुतो नु खल्वेष समुत्थितो ध्वनिः प्रवर्तते श्रोत्रविदारणो महान्।
प्रचण्डवातोद्धतभीमगामिनां बलाहकानामिव खेऽभिगर्जताम् ॥२॥

[7] सूत्रधारः — मार्ष, किं नावगच्छसि ? एष खलु सीतापहरणजनितसन्तापस्य रघुकुलप्रदीपस्य सर्वलोकनयनाभिरामस्य रामस्य च, दाराभिमर्शननिर्विषयीकृतस्य सर्वहर्यृक्षराजस्य सुविपुलमहाग्रीवस्य सुग्रीवस्य च [1]परस्परोपकारकृतप्रतिज्ञयोः सर्ववानराधिपतिं हेममालिनं वालिनं [2]हन्तुं समुद्योगः प्रवर्तते । [3]तव एतौ हि,

[8] इदानीं राज्यविभ्रष्टं सुग्रीवं रामलक्ष्मणौ ।
पुनः स्थापयितुं प्राप्ताविन्द्रं हरिहराविव ॥३॥ (निष्क्रान्तौ)

[9] स्थापना

---

[1] परस्परदाराकुल० [2] समुद्वर्तुम् [3] तथा हि

---

[6] Whence indeed has arisen this sound? Mighty as *it is, it spreads piercing the ears, like* (*the sound*) *of clouds* roaring *in the sky, moving* fiercely being *tossed* about by furious winds. [2]

[7] THE STAGE-MANAGER—Don't you see, my lad? To slay Vālin of the golden garland, the supreme lord of all monkeys, these are preparations of (the two persons, viz.) Rāma, the blazing torch of the Raghu family, a delight to the eyes of all people, but with anguish caused by the rape of Sitā, and Sugrīva, *king of all monkeys and bears*, endowed with a beautiful large robust neck, *but* expelled from the company of his wife,—who have pledged to help each other. Therefore, these two,—

[8] Rāma and Lakṣmaṇa have now arrived to re-install Sugrīva deprived of his kingdom, just as Hari and Hara came to reinstate Indra. [3] (*Exeunt ambo*)

[9] END OF THE PROLOGUE

10 (ततः प्रविशति रामो लक्ष्मणसुग्रीवौ, हनूमांश्च)

11 रामः— सुग्रीव ! इत इतः ।

12 मत्सायकाभिहत-भिन्न-विकीर्ण-देहं
शत्रुं तवाद्य [1]सहसा भुवि पातयामि ।
राजन् ! भयं त्यज [2]ममापि समीपवर्ती
दृष्टस्त्वया[3] च समरे निहतः स वाली ॥ ४ ॥

13 सुग्रीवः — देव ! अहं खल्वार्यस्य प्रसादाद्देवानामपि राज्यमाशङ्के, किं पुनर्वानराणाम् । कुतः,

14 मुक्तो देव ! तवाद्य वालिहृदयं भेत्तुं न मे संशयः
सालान् सप्त महावने हिमगिरेः शृङ्गोपमाञ्छ्रीधर !
भित्त्वा, वेगवशात् प्रविश्य धरणीं गत्वा च नागालयं
मज्जन् वीर ! पयोनिधौ पुनरयं संप्राप्तवान् सायकः ॥

---

1 समरे विनिपात॰ 2 ममासि 3 त्वयाद्य

---

10 *(Then enter Rāma, Lakṣmana, Sugrīva and Hanūmān)*

11 RĀMA—Sugrīva, this way, this way.

12 To-day, I will straightway make your enemy fall down to the ground, his body pierced, chopped and shattered by my arrows. Leave fear, O king! that Vāli shall be seen by you even close to me and slain in the fight. [4]

13 SUGRĪVA—Sire, by your favour I can verily hope for even the realm of gods; let alone that of the monkeys. For,

14 I have no doubt sire, that the arrow discharged by you now will cleave the heart of Vālin (Because,) after cleaving in the great wood the seven Śala trees resembling Himālayan peaks, O glorious one, it has, with that impetus, pierced through the earth, entered the serpents' abode, passed through the ocean and come back to you, O hero. [5]

[13] हनुमान्—तव नृप ! मुखनिःसृतैर्वचोभिः
विगतभया हि वयं विनष्टशोकाः ।
रघुवर ! हरये जयं प्रदातुं
गिरिमभिगच्छ सनीरनीरदाभम् ॥ ६ ॥

[15] लक्ष्मणः — आर्य ! सोपस्नेहतया [1]वनान्तरस्याभितः खलु किष्किन्धया भवितव्यम् ।

[17] सुग्रीवः— सम्यगाह कुमारः ।

[19] संप्राप्ता हरिवरबाहुसंप्रगुप्ता[2]
किष्किन्धा तव नृप ! बाहुसंप्रगुप्ता[3] ।
तिष्ठ त्वं नृवर ! करोम्यहं विसंज्ञं
नादेन प्रचलमहीधरं नृलोकम् ॥ ७ ॥

[21] रामः— [4]भवतु, गच्छ ।

---

[1] वृक्षाणामभितः [2] गुप्ता किष्किन्धा [3] गुप्तैः [4] गच्छामः

---

[13] HANUMĀN—O king, through the words uttered by your lips, we are indeed with dispelled fear and ended grief. O best of Raghus! come along to the mountain resembling a water-laden cloud, in order to bestow victory on the monkey (Sugriva, Indra's son). [6]

[15] LAKṢMAṆA—Sir, Kiṣkindhā must be closeby, as the forest region (here) is with moisture.

[17] SUGRĪVA—The prince has said aright.

[19] Well protected by your arms, [redacted] king, we have come to Kiṣkindhā protected well by the arms of the great monkey. You stay here, O best of men! I shall stupefy with a roar the (entire) human world with its mountains shaking. [7]

[21] RĀMA—Well, go.

30 सुग्रीवः—यदाज्ञापयति देवः । ([1]परिक्रम्य) भोः !

31 अपराधमनुद्दिश्य परित्यक्तस्त्वया विभो !
युद्धे त्वत्पादशुश्रूषां सुग्रीवः कर्तुमिच्छति ॥ ८ ॥

32 (नेपथ्ये) कथं कथं सुग्रीव इति !

33 (ततः प्रविशति वाली, गृहीतवस्त्रया तारया सह)

34 वाली— कथं कथं सुग्रीव इति !

35 तारे ! विमुञ्च मम वस्त्रमनिन्दिताङ्गि !
प्रस्रस्त-वक्त्र-नयने ! किमसि प्रवृत्ता ।
सुग्रीवमद्य समरे विनिपात्यमानं
तं पश्य शोणित-परिप्लुत[2]सर्वगात्रम् ॥ ९ ॥

36 तारा — प्रसीदतु प्रसीदतु महाराजः । अल्पेन कारणेन नागमिष्यति सुग्रीवः । तदमात्यवर्गेण सह समन्त्र्य गन्तव्यम् ।

---

[1] उपगम्य [2] वक्त्रनेत्रम्

---

30 SUGRĪVA—As my lord commands. (*Walking about*) Hello!

31 O Ruler! Sugrīva, abandoned by you for no fault, is eager to wait on your feet in battle. [8]

32 (*Behind the curtain*) How, how? Sugriva, is it?

33 (*Then enters Vālin with Tārā clinging to his garment*)

34 VĀLIN—How, how? Sugriva, is it?

35 O Tārā, (my) lady with faultless limbs! leave my robe. What are you engaged in, (my dear!) with your face and eyes wet with tears? Behold to day that Sugrīva with all his limbs bathed in blood, being struck down in the battle field. [9]

36 TĀRĀ—Be pleased, O great king, be pleased. Sugriva won't come with a scanty reason. You must therefore go

[पसीभउ पसीभउ महाराओ। [1]अप्पेण कारणेण ण आगमिस्सइ सुग्गीओ। ता अमच्चवग्गेण सह सम्मन्तिअ गन्तव्वं।]

[37] वाली—[2]आः!

शक्रो वा भवतु गतिः शशाङ्कवक्त्रे!
शत्रोर्मे निशित-परश्वधः शिवो वा।
नालं मामभिमुखमेत्य संप्रहर्तुं
विष्णुर्वा विकसित-पुण्डरीक-नेत्रः॥ १०॥

[38] तारा—प्रसीदतु प्रसीदतु महाराजः। अस्य जनस्यानुग्रहं तावत् कर्तुमर्हति महाराजः। [[3]पसीभउ पसीअउ महाराओ। इमस्स जणस्स अणुग्गहं दाव करेदुं [4]अरिहदि महाराओ।]

[39] वाली—श्रूयतां मत्पराक्रमः।

[40] तारे! मया खलु पुरामृतमन्थनेऽपि
गत्वा [5]प्रहस्य सुर-दानव-दैत्य-सङ्घान्।

---

[1] अगण्पेण कारणेण आगमिस्सदि [2] 'आः' इति नास्ति [3] पसीददु
[4] अरिहदि [5] प्रहस्य

---

after taking counsel with the ministers.

[37] VĀLIN—Ah!

O moon-faced lady, let the resort of my foe be Indra, or *Siva* with his sharp axe. Even Viṣṇu with eyes resembling the full-blown lotuses is incapable of hitting me down, coming face to face with me. [10]

[38] TĀRĀ—Be pleased, great king, be pleased. Please do a favour to this person, at least.

[39] VĀLIN—May you listen to my valour.

[40] O Tārā, formerly, even at the 'nectar-churning', when I, having gone there, laughed at the (plight of the) legions of gods, dānavas and daityas and began to draw

उत्फुल्लनेत्रमुरगेन्द्रमुदग्ररूप-
माकृष्यमाणमवलोक्य सुविस्मितास्ते ॥ ११ ॥

31 तारा–प्रसीदतु प्रसीदतु महाराजः । [पसीअउ पसीअउ महाराओ ।]

32 वाली—[1]हं ! मम वशानुवर्तिनी भव । प्रविश त्वमभ्यन्तरम् ।

33 तारा—एषा गच्छामि मन्दभागा ।
[एसा गच्छामि मन्दभाआ ।] (निष्क्रान्ता)

34 वाली — हन्त प्रविष्टा तारा ! यावदहं[2] सुग्रीवं भग्नग्रीवं करोमि । (द्रुतमुपगम्य) [3]सुग्रीव ! तिष्ठ तिष्ठ ।

35 इन्द्रो वा शरणं तेऽस्तु प्रभुर्वा मधुसूदनः ।
मच्चक्षुष्पथमासाद्य सजीवो नैव यास्यसि ॥ १२ ॥

36 [4]इत इतः ।

37 सुग्रीवः— यदाज्ञापयति महाराजः । (उभौ नियुद्धं कुरुतः)

---

[1] आ [2] अहमपि [3] भोः सुग्रीव [4] 'इत इतः' इति नास्ति ।

---

the serpent lord of gazing eyes and fierce form, they were all astounded on seeing me. [11]

31 TĀRĀ—Be pleased, great king, be pleased.

32 VĀLIN—No more; remain obedient to me; you go in.

33 TĀRĀ—Here I go, an unfortunate woman. *(Exit)*

34 VĀLIN—Well; Tārā has gone in. I shall (now) break the neck of Sugriva. *(Approaching hurriedly)* Sugriva, stay, stay.

35 Let Indra be your refuge, or even lord Madhusūdana; having come within the range of my sight, you won't go alive [12]

36 This way, this way.

37 SUGRIVA—As the great king commands.

(Both fight with fists)

38 रामः—एष एष वाली ।

39 सन्दष्टोष्ठश्चण्डसंरक्तनेत्रो
मुष्टिं कृत्वा गाढमुद्वृत्तदंष्ट्रः[1] ।
गर्जन् भीमं वानरो भाति युद्धे
संवर्ताग्निः सन्दिधक्षुर्यथैव ॥ १३ ॥

40 लक्ष्मणः—सुग्रीवमपि[2] पश्यत्वार्यः ।

41 विकसितशतपत्ररक्तनेत्रः[3]
कनकमयाङ्गदनद्धपीनबाहुः ।
हरिवरमुपयाति[4] वानरत्वाद्
गुरुमभिभूय सतां विहाय वृत्तम् ॥ १४ ॥

42 वालिना ताडितः पतितः सुग्रीवः ।

43 हनूमान् — हा धिक् ! (ससंभ्रमं राममुपगम्य) जयतु देवः ! अस्येषावस्था !

---

1 उद्रिक्तदंष्ट्रः 2 अभि० 3 ०वक्त्रनेत्रः 4 अभियाति.

---

38 RĀMA—Here, (see) this Vālin.

39 Biting his lips, with eyes reddened in rage, with protruding teeth, and roaring dreadfully having clenched tight his fists, the ape in fight shines just like the fire of annihilation which is bent on consuming (everything) completely. [13]

40 LAKSHMAṆA—Noble brother, look at Sugrīva also.

41 With eyes as red as a blossomed lotus and with his stout arms fitted with gold armlets, he attacks overpowering the monkey-chief, his elder, (*thus*) neglecting the ways of the good, being himself a monkey. [14]

42 Hit by Vālin, Sugrīva has fallen down.

43 HANŪMAN—Oh fie! (*Hurriedly going near Rāma*)

44 बलवान् वानरेन्द्रस्तु दुर्बलश्च पतिर्मम ।
अवस्था शपथश्चैव सर्वमार्येण चिन्त्यताम् ॥ १५ ॥

45 रामः — हनूमन् ! अलमलं सम्भ्रमेण । एतदनुष्ठीयते । (शरं मुक्त्वा) हन्त पतितो वाली ।

46 लक्ष्मणः—एष एष वाली,

रुधिर-कलित-गात्रः स्रस्तसंरक्तनेत्रः
कठिन-विपुल-बाहुः काललोकं विविक्षुः ।
अभिपतति कथञ्चिद्धीरमाकर्षमाणः
शरवर-परिवीतं शान्तवेगं शरीरम् ॥ १६ ॥

47 वाली — (मोहमुपगम्य पुनः समाश्वस्य शरे नामाक्षराणि वाचयित्वा राममुद्दिश्य) युक्तं भो ! नरपतिधर्ममास्थितेन
युद्धे मां छलयितुमक्रमेण राम !

Hail, sire! Such has been his plight

44 The monkey chief is of course strong and my master weak Let (his present) state and (your) pledge,—all be borne in mind by your noble self [15]

45 RĀMA—Hanūman, do not be anxious Here it is attended to *(Discharging an arrow)* Ha! Vālin has fallen

46 LAKṢMAṆA—Here, this Vālin—

With limbs stained by blood, eyes red by bleeding and arms long but stiffened, and eager to enter the region of Death,—attacks somehow dragging bravely his body calmed of its energy being hit down by (your) powerful dart [16]

47 VĀLIN—*(Fainting and becoming conscious again, having read the name (letters) on the arrow, addressing Rāma)* O Rāma, is it right for you to cheat me foully in battle? you—a hero adhering to the right conduct of kings

वीरेण व्यपगतधर्मसंशयेन
लोकानां छलमपनेतुमुद्यतेन ॥ १७ ॥

[48] हन्त भोः !

[49] भवता सौम्यरूपेण यशसो भाजनेन च ।
छलेन मां प्रहरता प्ररूढमयशः कृतम् ॥ १८ ॥

[50] भो राघव ! चीरवल्कलधारिणा वेषविपर्यस्तचित्तेन मम भ्रात्रा सह युद्धव्यग्रस्याधर्म्यः खलु प्रच्छन्नो वधः ।

[51] रामः—कथमधर्म्यः खलु प्रच्छन्नो वध इति ?

[52] वाली—कः संशयः ?

[53] रामः—न खल्वेतत् । पश्य,

[54] वागुराच्छन्नमाश्रित्य मृगाणामिष्यते वधः ।
वध्यत्वाच्च मृगत्वाच्च भवाञ्छन्नेन दण्डितः ॥ १९ ॥

---

free from doubts relating to righteous acts and engaged in the removal of treachery among people. [17]

[48] Alas, sir!

[49] By you, a vessel of glory, a person of gentle form and one who has hit me foully, infamy has been made to shoot forth. [18]

[50] O Rāghava, slaying me by stealth while I was absorbed in fighting with my brother has indeed been an unworthy act for you, dressed in bark but having a mind contrary to the dress!

[51] RĀMA—How? 'Slaying by stealth has been an unworthy act'—is that what you mean?

[52] VĀLIN—What doubt?

[53] RĀMA—Not at all so. See—

[54] Slaughter of beasts by resorting to snares and hiding

55 वाली—दण्ड्य इति मां भवान् मन्यते ?

56 रामः—कः संशयः ?

57 वाली—केन कारणेन ?

58 रामः—अगम्यागमनेन ।

59 वाली—अगम्यागमनेनेति ? एषोऽस्माकं धर्मः ।

60 रामः—[1]ननु युक्तं भोः ।

61 [2]भवता वानरेन्द्रेण धर्माधर्मौ विजानता ।
आत्मानं मृगमुद्दिश्य भ्रातृदाराभिमर्शनम् ॥ २० ॥

62 वाली—भ्रातृदाराभिमर्शनेन तुल्यदोषयोरहमेव दण्डितो न सुग्रीवः ।

63 रामः—दण्डितस्त्वं हि दण्ड्यत्वाद् अदण्ड्यो नैव दण्ड्यते ।

---

1 'ननु युक्तं भो' इति नास्ति 2 युक्तं भो वानरे०

is permitted. You are punished by me hiding, as you are a beast and deserve to be put to death. [19]

55 VĀLIN—Do you think that I deserve to be punished?

56 RĀMA—What doubt?

57 VĀLIN—For what reason?

58 RĀMA—For adultery.

59 VĀLIN—'For adultery?' (But) that is a permissible act with us.

60 RĀMA—Sir, is it right at all,

61 That you, the lord of the monkeys and able to distinguish between right and wrong, should possess your brother's wife on the plea of yourself being a beast? [20]

62 VĀLIN—Only I am punished and not Sugrīva, although both of us are equally guilty of possessing the wife of the brother!

63 RĀMA-You are punished because you deserve to be punished; one who does not deserve punishment is never punished.

[64] वाली—

[1]सुग्रीवेणाभिमृष्टाभूद्धर्मपत्नी गुरोर्मम ।
तस्य दाराभिमर्शेन कथं दण्ड्योऽस्मि राघव ॥२१॥

[65] रामः—न त्वेव हि कदाचिज्ज्येष्ठस्य यवीयसो दाराभिमर्शनम् ।

[66] वाली—हन्त अनुत्तरा वयम् ! भवता दण्डितत्वात् विगत-पापोऽहं ननु !

[67] रामः—एवमस्तु ।

[68] सुग्रीवः—हा धिक् !

करिकरसदृशौ गजेन्द्रगामिंस्तव रिपुशस्त्रपरिक्षताङ्गदौ च ।
अवनि-तलगतौ समीक्ष्य बाहू हरिवर ! हा पततीव मेऽद्य चित्तम् ॥

[69] वाली—सुग्रीव, अलमलं विषादेन । ईदृशो लोकधर्मः ।

---

1 सुग्रीवेणापि मृष्टा॰

---

[64] VĀLIN—The lawful wife of me, his elder brother, was embraced by Sugrīva (too). But how is it that I (alone) am punished for embracing his wife, O Rāghava? [21]

[65] RĀMA—Because an elder brother should never touch the wife of a younger brother.

[66] VĀLIN—Alas! I have no answer. As I have been punished by you, I am freed of sin, is it not?

[67] RĀMA—Be it so.

[68] SUGRĪVA—Ha, alas!

O best of monkeys with the gait of a lordly elephant! my heart sinks now, as it were, after seeing your two arms *lying on the ground, resembling the trunks of elephants, and* with their armlets shattered by your enemy's weapons. [22]

[69] VĀLIN—Sugrīva, don't grieve any more. Such is the course of the world.

70 (नेपथ्ये) हा हा महाराजः ! [हा हा महाराओ !]

71 वाली—सुग्रीव, सवार्यतां संवार्यतां स्त्रीजनः। एवं गतं नार्हति मा द्रष्टुम्।

72 सुग्रीवः—यदाज्ञापयति महाराजः। हनूमन्, एवं क्रियताम्।

73 हनूमान्—यदाज्ञापयति कुमारः। (निष्क्रान्तः)

74 (ततः प्रविशत्यङ्गदो हनूमांश्च)

75 हनूमान्—अङ्गद ! इत इतः।

76 अङ्गदः—श्रुत्वा कालवशं यान्तं हरिमृक्षगणेश्वरम्।
[1]समापतितसन्तापः प्रयामि शिथिलक्रमः॥२३॥

77 हनूमन् ! कुत्र महाराजः !

78 हनूमान्—एष महाराजः;

---

[1] समापतति सन्तापः

---

70 (*Behind the curtain*) Ha, ha, the great king !

71 VĀLIN—Sugrīva, let the women-folk be kept away. They should not see me in this state.

72 SUGRĪVA—As the great king commands. Hanūman, please do so.

73 HANŪMĀN—As the prince orders. (*Exit*)

74 (*Then enter Aṅgada and Hanūmān*)

75 HANŪMĀN—Aṅgada, this way, this way.

76 AṄGADA—Having heard that the monkey (-chief), the lord of troops of bears, is passing into the hands of death, I, overwhelmed with grief, move with faltering steps. [23]

77 Hanūman, where is the great king ?

78 HANŪMĀN—Here is the great king !—

79 शरनिर्भिन्नहृदयो विभाति धरणीतले ।
गुहशक्तिसमाक्रान्तो यथा क्रौञ्चाचलोत्तमः ॥२४॥

80 अङ्गदः—(उपसृत्य) हा महाराज !

81 अतिबलसुखशायी [1]पूर्वमासीर्हरीन्द्रः
क्षितितलपरिवर्ती क्षीणसर्वाङ्गचेष्टः ।
शरवरपरिवीतं व्यक्तमुत्सृज्य देहं
किमभिलपसि वीर [2]स्वर्गमद्याभिगन्तुम् ॥२५॥
(इति भूमौ [3]पतितः)

82 वाली—अङ्गद ! अलमलं विषादेन । [4]भोः सुग्रीव !

83 मया कृतं दोषमपास्य बुद्ध्या
त्वया हरीणामधिपेन सम्यक् ।

---

[1] पूर्वमासीद् हरीन्द्रः [2] स्वर्गमद्यापि गन्तुम् [3] पतति [4] Before this add ईदृशो लोकधर्मः ।

---

79 He shines (lying) on the ground, his heart pierced by an arrow, just like the best mountain Krauñca assailed by Guha's (weapon) Śakti. [24]

80 AṄGADA—*(Going near)* Ha, great king!

81 As the lord of the apes, you were formerly sleeping happily because of your mighty power; but now you roll on the bare earth, the movement of every limb of yours ceased. Leaving behind the body which is hit down by an efficient dart, obviously do you desire to depart today to the heaven of heroes. [25] *(Falls on the ground)*

82 VĀLIN—Aṅgada, do not grieve. O Sugrīva,

83 Wiping off completely from (your) mind the wrong done by me, laying aside wrath, and leaning on righteous-

विमुच्य रोषं [1]परिगृह्य धर्मं
कुलप्रवालं परिगृह्यतां नः ॥ २६ ॥

84 सुग्रीवः—यदाज्ञापयति महाराजः ।

85 वाली—भो राघव ! यस्मिन् कस्मिन् वापराधेऽनयोर्वानरचापलं क्षन्तुमर्हसि ।

86 रामः—[2]बाढम् ।

87 वाली—सुग्रीव ! प्रतिगृह्यतामस्मत्कुलधनं हेममाला ।

88 सुग्रीवः—अनुगृहीतोऽस्मि । (प्रतिगृह्णाति)

89 वाली—हनूमन् ! आपस्तावत् ।

90 हनूमान्—यदाज्ञापयति महाराजः । (निष्क्रम्य, प्रविश्य) इमा आपः ।

91 वाली—(आचम्य) परित्यजन्तीव मां प्राणाः । इमा गङ्गा-

---

1 प्रतिगृह्य 2 एवमस्तु

---

ness, let this scion of our family be taken charge of by you, the ruler of the monkeys [26]

84 SUGRĪVA—As the great king commands

85 VĀLIN—O Rāghava, please pardon the fickleness of these two monkeys, whatever their offence be.

86 RĀMA—Very well,

87 VĀLIN—Sugriva, receive charge of this gold necklace, the treasure of our family.

88 SUGRĪVA—I am favoured *(Receives)*

89 VĀLIN—Hanūman, water please

90 HANŪMĀN—As the great king commands *(Exit and re enter)* Here is water.

91 VĀLIN—*(Having sipped)* Life appears to leave me. These great rivers such as Gangā, and the nymphs such as

प्रभृतयो महानद्य एता उर्वश्यादयोऽप्सरसो मामभिगताः । एष सहस्र-हंसप्रयुक्तो[1] वीरवाही विमानः कालेन प्रेषितो मां नेतुमागतः । भवतु । अयमयमागच्छामि । ([2]स्वर्यातः)

92 सर्वे—हा हा महाराज !

93 रामः— हन्त ! स्वर्गं गतो वाली ! सुग्रीव, क्रियतामस्य संस्कारः ।

94 सुग्रीवः—यदाज्ञापयति देवः ।

95 रामः—लक्ष्मण ! सुग्रीवस्याभिषेकः कल्प्यताम् ।

96 लक्ष्मणः—यदाज्ञापयत्यार्यः ।

(निष्क्रान्ताः सर्वे)

इति प्रथमोऽङ्कः

---

[1] हंसयुक्तो [2] स्वर्गं गतः

Urvasi have come to me. This aerial vehicle drawn by a thousand swans, the van of heroes sent by Death, has come to fetch me. Very well. Here, here I come. *(Expires)*

92 ALL—Ha, ha, great king!

93 RĀMA—Alas, Valin has gone to heaven! Sugriva, let the funeral rites be performed.

94 SUGRĪVA—As my lord commands.

95 RĀMA—Lakṣmaṇa, let Sugriva's consecration be arranged for.

96 LAKṢMAṆA—*As my noble brother commands.*

(Exeunt omnes)

END OF THE FIRST ACT

अथ द्वितीयोऽङ्कः

(ततः प्रविशति ककुभः)

[2] ककुभः — निष्ठितप्रायत्वात्कार्यस्याहारव्यापृता सर्वे वानर-यूथपा[1] । तस्मादहमपि किञ्चिदाहारजातं सम्भावयामि[2] । (तथा करोति)

[3] (प्रविश्य[3]) बिलमुखः — प्रेषितोऽस्मि महाराजेन सुग्रीवेण — 'आर्यरामस्य कृतोपकारप्रत्युपकारनिमित्तं सर्वासु दिशासु सीताविचयने प्रेषिता सर्वे वानरा आगता । तेषां दक्षिणापथमुखस्य कुमारस्याङ्गदस्य प्रवृत्तिं ज्ञात्वा शीघ्रमागच्छ' इति । तत् क नु खलु गतः कुमारः ? (परिक्रम्याग्रतो विलोक्य) एष आर्यककुभः । यावदेनं पृच्छामि । (उपसृत्य) सुखमार्यस्य ? [पेसिओ म्हि महाराएण सुग्गीवेण—'अय्यरामस्स किदोवआरप्पच्चुवआरणिमित्तं सव्वासु दिसासु सीदाविअअणे पेसिआ सव्वे

[1] वानरयूथप [2] सम्पादयामि [3] (ततः प्रविशति बिलमुखः)

ACT II

(Then enters Kakubha)

[2] KAKUBHA—As the task is almost completed, all the chiefs of the monkey troops are engaged in dining There fore I too shall do some honour to the viands *(Does so)*

[3] *(Entering)* BILAMUKHA—I have been sent by the great king Sugriva (with the command)—"All the monkeys sent out to search for Sita in all the directions, as a return for the help rendered by the noble Rama, have come back Get to know the news of prince Angada who, among them, had gone southwards, and come soon" Now, where on earth has the prince gone to? *(Walking about and seeing)* Here is master Kakubha I will just ask him *(Going near)* (Keeping) good health, Sir?

वाणरा आअदा। तेसं दक्खिणापहमुहस्स कुमारस्स अङ्गदस्स पउत्तिं जाणिअ सिग्घं आअच्छ' त्ति। ता कहिं णु हु गओ कुमारो ? (परिक्रम्याग्रतो विलोक्य) [1]एसो अय्यककुहो। जाव णं पुच्छामि। (उपसृत्य) सुहं अय्यस्स ?]

[4] ककुभः—अये बिलमुखः! कुतो भवान् ?

[5] बिलमुखः—आर्य, महाराजस्य शासनेन कुमारमङ्गदं प्रेक्षितुम् आगतोऽस्मि। [अय्य, महाराअस्स सासणेण कुमारं अङ्गदं पेक्खिदुं आअदोह्मि।]

[6] ककुभः—अपि कुशली आर्यरामो महाराजश्च ?

[7] बिलमुखः—आम्।

[8] ककुभः—कोऽभिप्रायो महाराजस्य ?

[9] बिलमुखः—प्रेषितोऽस्मि....[पेसिओ ह्मि...] (इति पूर्ववत् पठति)

[10] ककुभः—किं न जानीषे निष्ठितमर्धं कार्यस्य ?

[11] बिलमुखः—किं किम् ?

[12] ककुभः—श्रूयताम्—

---

[1] अय्यो एसो

---

[4] KAKUBHA—*Oh Bilamukha! Whence came you?*

[5] BILAMUKHA—I have come, sir, by the great king's command to see prince Aṅgada.

[6] KAKUBHA—Is the noble Rāma well? and the king?

[7] BILAMUKHA—Yes.

[8] KAKUBHA—What is the intention of the great king?

[9] BILAMUKHA—I have been sent........*(and so on as before)*

[10] KAKUBHA—Don't you know that half the task has been accomplished?

[11] BILAMUKHA—What, what?

[12] KAKUBHA—Listen;

[13] लब्ध्वा वृत्तान्तं रामपत्न्याः खगेन्द्राद्
आरुह्यागेन्द्रं सद्विपेन्द्रं महेन्द्रम् ।
लङ्कामभ्येतुं वायुपुत्रेण शीघ्रं
वीर्यप्राबल्याल्लङ्घितः सागरोऽद्य ॥ १ ॥

[14] तस्मादागच्छ, कुमारपादमूलमेव सश्रयाव. । (निष्क्रान्तौ)

[15] मिश्रविष्कम्भकः

[16] (तत प्रविशति राक्षसीगणपरिवृता सीता)

[16] सीता—हा धिक् ! अतिधीरा खल्वस्मि मन्दभागा । या आर्यपुत्रविरहिता राक्षसराजभवनमानीतानिष्टान्यनर्हाणि यथामनोरथप्रवृत्तानि वचनानि श्राव्यमाणा जीवामि मन्दभागा । अथवा आर्यपुत्रसायकप्रत्ययेन

---

[13] Having obtained from the lord of birds, news relating to Rama's wife and mounting the great Mahendra mountain which is together with great elephants, the ocean has been leapt across now by the Wind god's son through his excessive strength in order to reach Lanka quickly [1]

[14] Therefore, come along, we shall wait upon the prince.
(Exeunt ambo)

[15] END OF THE INTERLUDE

(Then enters Sītā surrounded by a number of Rākṣasa women)

[16] SITA—Alas! An unfortunate woman, I am indeed very enduring. Separated from my noble lord, brought to the palace of the demon king, and made to listen to undesirable, wicked and recklessly uttered words, I am living, a wretched woman. Or rather, I will console myself some-

[1]कथमप्यात्मानं पर्यवस्थापयामि। किन्तु खल्वद्य प्रज्वाल्यमाने [2]कर्मकाराग्निमण्डले उदकप्रसेक इव किञ्चिद् हृदयप्रसादः समुत्पन्नः। किन्तु खलु मामन्तरेण प्रसन्नहृदय आर्यपुत्रो भवेत्। [हद्धि! अदिधीरा खु म्हि मन्दभाआ। जा अय्यउत्तविरहिदा रक्खसराअभवणं आणीदा अणिट्ठाणि अणरिहाणि जहमणोरहप्पवुत्ताणि वअणाणि साविअमाणा जीवामि मन्दभाआ। आदु अय्यउत्तसाअअप्पच्चएण [1]कहं वि अत्ताणं पय्यवत्थावेमि। किंणु खु अज्ज पज्जालिअमाणे [2]कम्मआरग्गिमण्डले उदअप्पसेओ विअ किंचि हिअअप्पसादो समुप्पण्णो। किंणु खु मं अन्तरेण पसण्णहिअओ अय्यउत्तो भवे।]

17 (ततः प्रविशति हनूमान् अङ्गुलीयकहस्तः)

18 हनूमान्—(लङ्कां प्रविश्य) अहो [3]रावणभवनस्य विन्यासः।

19 कनकरचितचित्रतोरणाढ्या
मणिवरविद्रुमशोभितप्रदेशा।
विमलविकृतसञ्चितैर्विमानै-
र्वियति महेन्द्रपुरीव भाति लङ्का ॥ २ ॥

20 अहो नु खलु,

---

[1] कथंचिद् (कहं वि) [2] कमुअ॰ कमअ॰ [3] रावणस्य भवनविन्यासः

---

how through confidence in my lord's arrows. How is it that to-day, a little mental relief has arisen like a spray of water on the blazing ring of the black smith's fire. Would my lord ever be of a cheerful mind without me?

17 *(Then enters Hanūmān with a ring in his hand)*

18 HANŪMĀN—*(Entering Laṅkā)* Ah, the structure of Rāvaṇa's city!

19 Rich in variegated gate-ways built of gold, with its spots decorated with corals and good gems, and with high (seven storied) palaces that are bright, strangely built and dense, Laṅkā shines like Mahendra's city in heaven! [2]

20 And alas! Indeed,

91 एतां प्राप्य दशग्रीवो राजलक्ष्मीमनुत्तमाम् ।
विमार्गप्रतिपन्नत्वान्नाशमापादयितुमुद्यतः ॥ ३ ॥

92 (सर्वतो गत्वा) विचरितप्राया मया लङ्का ।

93 गर्भागार-निनिष्कुटेषु बहुशः शालाविमानादिषु
स्नानागार-निशाचरेन्द्रभवन-प्रासाद-हर्म्येषु च ।
पानागार-निशान्तदेश-विवरेष्वाक्रान्तयानस्त्व्यहं
सर्वं भो विचितं न चैव नृपतेः पत्नी मया दृश्यते ॥ ४॥

94 अहो व्यर्थो मे परिश्रमः । भवतु, एतद्धर्म्याग्रमारुह्यावलोकयामि । ([1]तथा कृत्वा) अये अयं प्रमदवनराशिः । इमं प्रविश्य परीक्षिष्ये । (प्रविश्यावलोक्य) अहो प्रमदवनसमृद्धिः । इह हि,

[1] आरुह्यावलोक्य

91 Possessing such unrivalled royal fortune, the ten-necked Ravaṇa has started to destroy it by pursuing the wrong path [3]

92 *(Having gone all round)* Nearly the entire Lanka has been traversed by me

93 Many a time have I passed through the inner most apartments and private harem chambers through halls and stories of palaces through bathing rooms dwelling chambers palaces and mansions of the demon king and through taverns, quiet spots and dungeons Every place has been searched, but alas! the king's wife is not at all found by me

94 Ah! My effort has been in vain Well going up the top of the mansion, I will look round *(Doing so)* Ey here is a vast range of pleasure groves Entering it, I shall search *(Entering and seeing)* Ah! the beauty of the pleasure garden! Here, indeed—

[25] कनक[1]रचित-विद्रुमेन्द्रनीलै-
विंकृत-महाद्रुमपङ्क्ति-चित्रदेशा ।
रुचिरतरनगा विभाति शुभ्रा
नभसि सुरेन्द्र-विहारभूमि-कल्पा ॥ ५ ॥

[26] अपि च,

[27] चित्रप्रस्रुत-हेमधातु-रुचिराः शैलाश्च दृष्टा मया
नानावारिचराण्डजैर्विरचिता[2] दृष्टा मया दीर्घिकाः ।
नित्यं पुष्पफलाढ्य-पादपयुता देशाश्च दृष्टा मया
सर्वं दृष्टमिदं हि रावणगृहे सीता न [3]दृष्टा मया ॥ ६ ॥

[28] को नु खल्वेतस्मिन् प्रदेशे सप्रभ इव दृश्यते । तत्र तावदवलोकयामि । (तथा कृत्वा) अये ! का नु खल्वियम् ?

---

1 कनकरजत॰ 2 विचरिता 3 सा दर्शिता

---

[25] With its regions beautiful on account of rows of great trees adorned with corals and sapphires set in gold, and with its more attractive mound, it shines as bright as the pleasure ground of the lord of gods in heaven. [5]

[26] Moreover,

[27] Hillocks beautiful with gold ore and variegated springs were seen by me; ponds flocked by various kinds of water-fowls and birds were beheld by me; and places with trees always laden with flowers and fruits were noticed by me. All this, but not Sītā, was seen in Rāvaṇa's dwelling by me. [6]

[28] *Who forsooth is this someone seen as if with radiance in this region?* I will just see there. *(Doing so)* Ey, who, indeed, is this lady?

29 राक्षसीभिः परिवृता विकृताभिः सुमध्यमा ।
नीलजीमूतमध्यस्था विद्युल्लेखेव शोभते ॥ ७ ॥

30 येषा,

31 असित-भुजग-कल्पां धारयन्त्येकवेणीं
कर-परिमित-मध्या कान्त-संसक्त-चित्ता ।
अनशन-कृशदेहा बाष्प-संसिक्त-वक्त्रा
सरसिजघनमालेवातपे विप्रविद्धा ॥ ८ ॥

32 अये कथं दीपिकावलोक । (विलोक्य) अये रावण ।

33 मणिविरचितमौलिश्चारुताम्रायताक्षो
[1]मदसललितगामी मत्तमातङ्गलीलः ।
युवतिजन-निकाये[2] भात्यसौ राक्षसेशो
हरिरिव हरिणीनामन्तरे चेष्टमानः ॥ ९ ॥

---

[1] म॰विगलितगामी [2] ॰जनसमूहे, ॰जनसमीपे

---

29 Surrounded by hideous demonesses, the lady with a slender waist shines forth like a streak of lightning amidst dark clouds [7]

30 Here, she,—

31 Wearing a single braid that resembles a black snake with her waist of the span of a hand, her mind set on her husband, her body emaciated by fasting, and her face bathed in tears,—looks like a thick garland of lotus flowers thrown away into the sun [8]

32 Ah! what is this torch light for? *(Seeing)* Oh, it is Ravaṇa!—

33 —Whose crown is set with gems, who has fine, red and large eyes, who walks along gracefully with pride, and who is sportive like an infatuated elephant Within the

[32] किमिदानीं करिष्ये ! भवतु, दृष्टम् । एतमशोकपादपमारुह्य कोटरान्तरितो भूत्वा दृढं वृत्तान्तं ज्ञास्यामि । (तथा करोति)

[33] (ततः प्रविशति रावणः सपरिवारः)

[34] रावणः—दिव्यास्त्रैः सुर-दैत्य-दानव-चमू-विद्रावणं रावणं
युद्धे क्रुद्धसुरेभ-दन्तकुलिश-व्यालीढ-वक्षस्स्थलम्[1]।
सीता मामविवेकिनी न रमते सक्ता च मुग्धेक्षणा
क्षुद्रे क्षत्रियतापसे ध्रुवमहो दैवस्य विघ्नक्रिया ॥१०॥

[35] (ऊर्ध्वमवलोक्य) एष एष चन्द्रमाः ।

[36] रजत-रचित-दर्पण-प्रकाशः करनिकरैर्हृदयं ममाभिपीड्य ।
उदपति गगने विजृम्भमाणः कुमुदवन-प्रियबान्धवः शशाङ्कः ॥

---

[1] ०कुलिशप्रोत्कृष्टवक्षःस्थले

---

bevy of young women, this demon king shines like a lion moving among female deer. [9]

[32] What shall I do now? Well, I see. Having climbed this As'oka tree and hiding myself within its hollow, I will know the matter definitely. *(Does so)*

[33] *(Then enters Rāvaṇa with retinue)*

[34] RĀVAṆA—Sitā of bewitching eyes, being indiscriminate, is in love with that low warrior ascetic and does not like me, Rāvaṇa, who with divine missiles put to flight the hosts of gods, daityas and dānavas, and had (my) broad chest scarred by the thunder-bolt of the tusks of the angry elephants of the gods while fighting. Oh! this is surely the obstructing tactics of fate. [10]

[35] *(Looking up)* Here, here is the moon.—

[36] This hare-marked moon, a dear friend of the night-lotus groves, and with the shining of a mirror made of silver, having oppressed my heart by his numerous rays, is

39 (परिक्रम्य) एषा सीता पादपमूलमाश्रित्य ध्यानसनीतहृदयानशनक्षामवदना स्वदेहमिव प्रवेष्टुकामा सङ्गूढस्तनोदरी दुर्दिनान्तर्गता चन्द्रलेखेव राक्षसीगणपरिवृतोपविष्टा । यैषा,

40 अपास्य भोगान् मां चैव श्रियं च महतीमिमाम् ।
मानुषे न्यस्तहृदया नैव वश्यत्वमागता ॥ १२ ॥

41 हनुमान्—हन्त ! सुविज्ञातम् ।

42 इयं सा राजतनया पत्नी रामस्य मैथिली ।
सिंहदर्शनवित्रस्ता मृगीव परितप्यते ॥ १३ ॥

43 रावण —(उपेत्य)
सीते ! त्यज त्वं व्रतमुग्रचर्यं भजस्व मां भामिनि ! सर्वगात्रैः ।
अपास्य तं मानुषमद्य भद्रे ! गतायुषं कामपथाभिवृत्तम् ॥१४॥

---

rising up spreading his splendour in the sky [11]

39 (*Moving forward*) Here is Sita, resorting to the foot of the tree with her heart absorbed in meditation, with her face pale from fasting, and with her breasts and belly closely concealed desiring to sink them within her frame, as it were, she is sitting surrounded by a group of Raksasa women just like a digit of the moon in the midst of a shower of rain And she–

40 Discarding all joys and me and this mighty fortune, and having fixed her heart on a mortal,–(she) has not at all become subservient to me [12]

41 HANUMĀN—Ah, ! it is clearly known

42 This is that princess Maithili, wife of Rama, she is annoyed like a female deer frightened at the sight of a lion

43 RĀVANA—(*going near*) Sita leave off this vow of a severe course Accept me fair lady, with all your limbs, now rejecting that mortal who is averse to the ways of love and is as good as dead, O good lady! [14]

44 सीता — हास्यः [1]खलु रावणकः, यो वचनगतसिद्धिमपि न जानाति[2] । [हस्सो [1]क्खु रावणओ, जो वअणगदसिद्धिं वि ण [2]आणादि ।]

45 हनूमान्—(सक्रोधम्) अहो रावणस्यावलेपः !

46 तौ च बाहू न विज्ञाय तच्चापि सुमहद्धनुः ।
सायकं चापि रामस्य गतायुरिति भाषते ॥१५॥

47 न शक्नोमि रोषं धारयितुम् । भवतु, अहमेवार्यरामस्य कार्यं साधयामि । अथवा,

48 यद्यहं रावणं हन्मि कार्यसिद्धिर्भविष्यति ।
यदि मां प्रहरेद्रक्षो महत्कार्यं विपद्यते ॥ १६ ॥

49 रावणः— वरतनु ! तनुगात्रि ! कान्तनेत्रे !
कुवलय-दामनिभां विमुच्य वेणीम् ।
बहुविधमणिरत्नभूषिताङ्गं
दशशिरसं मनसा भजस्व देवि ॥ १७ ॥

[1] खल्वसि; (क्खु सि) [2] जानासि; (जाणासि)

44 SITĀ—Silly Rāvaṇa is indeed to be laughed at, as he is not aware of the mystic effect of his own words.

45 HANŪMĀN—(*Angrily*) Ah, the arrogance of Rāvaṇa!

46 Not knowing anything of those two arms, that mighty bow and that arrow of Rāma, he says that "he is as good as dead"! [15]

47 I am unable to subdue my anger. Well; I myself will accomplish the task of noble Rāma. Or,—

48 If I kill Rāvaṇa, there will be the accomplishment of the task; but, if the demon should hit me down, a great task will fail. [16]

49 RĀVAṆA—O lady of fair form, of slender limbs and

50 सीता—हं ! विपरीतः खलु धर्मः, यज्जीवति खल्वयं पापराक्षसः !
[हं ! विपरीओ खु धम्मो, ज जीवदि खु अअ पापरक्खसो ।]

51 रावणः— ननु देवि !

52 सीता—शप्तोऽसि । [सत्तोऽसि ।]

53 रावणः—हहह ! अहो पतिव्रतायास्तेजः !

54 देवाः सेन्द्राद्यो मया दानवाश्च मया रणे ।
सोऽहं मोहं गतोऽस्म्यद्य सीतायास्त्रिभिरक्षरैः ॥१८॥

55 (नेपथ्ये) [1]जयतु देवः ! जयतु लङ्केश्वरः ! जयतु स्वामी ! जयतु महाराजः ! दश नाडिकाः पूर्णाः । [2]अतिक्रामति स्नानवेला । इत इतो महाराजः । (निष्क्रान्तः सपरिवारो रावणः)

---

[1] 'जयतु देवः जयतु महाराजः' इति नास्ति । [2] गत पूर्वो यामः । अति०

---

of lovely eyes! Loosening that braid resembling a garland of blue lotuses, take to your heart this ten-headed (Rāvaṇa) whose limbs are adorned with various kinds of gems and precious stones, O (my) queen? [17]

50 SĪTĀ—Hum! Righteousness is reversed, as this sinful demon lives

51 RĀVAṆA—And O queen!

52 SĪTĀ—You are cursed!

53 RĀVAṆA—Ha, ha, ha! Ah, the mystic power of a dutiful wife!

54 Gods inclusive of Indra and others, and the dānavas were crushed by me in battle, I, such a person, am now embarassed by the three syllables of Sītā. [18]

55 (*Behind the curtain*) Victory to His Majesty! Victory to the lord of Laṅkā! Victory to our master! Victory to the great king! Ten nāḍikas are over. The bathing time passes. This way, great king, this way. (*Exit Rāvaṇa with retinue*)

65 हनूमान्—हन्त ! निर्गतो रावणः, सुप्ताश्च राक्षसस्त्रियः । अयं कालो देवीमुपसर्पितुम् । (कोटरादवरुह्य) जयत्वविधवा !

प्रेषितोऽहं नरेन्द्रेण रामेण विदितात्मना ।
[1]त्वद्गतस्नेहसन्तापविक्लवीकृतचेतसा ॥ १९ ॥

68 सीता—(आत्मगतम्) को नु खल्वयम् ? पापराक्षस आर्यपुत्रसंबन्धीत्यात्मानं व्यपदिश्य वानररूपेण मां वञ्चयितुकामो भवेत् । भवतु, तूष्णीका भविष्यामि । [को णु क्खु अअं ? पापरक्खसो अय्यउत्तकेरओ त्ति अत्ताणं ववदिसिअ वाणररूवेण मं वञ्चिदुकामो भवे । भोदु, तुह्णिआ भविस्सं ।]

हनूमान् — कथं न [2]प्रत्येति भवती ? अलमन्यशङ्कया । श्रोतुमर्हति भवती ।

इक्ष्वाकुकुलदीपेन सन्धाय हरिणा[3] त्वहम् ।
प्रेषितस्त्वद्विचित्यर्थं हनूमान् नाम वानरः ॥ २० ॥

---

1 त्वद्गतस्नेहसन्तापाद् 2 प्रत्याययति 3 हरिरित्यहम्

HANŪMĀN—Good! Rāvaṇa is gone and the Rakṣasa women are asleep. This is the time to approach the queen. *(Coming down from the hollow)* Hail to the lady with a long-lived husband!

67 I am sent by king Rāma, whose courage is well-known and whose mind is distressed by anguish through love for you [19]

SĪTĀ—*(To herself)* Who, indeed, can this be? That wicked Rākṣasa, under the guise of a monkey, might be trying to deceive me by posing himself as one related to my lord. Well, I shall remain silent.

HANŪMĀN—Why? Don't you believe me? Cease to have any suspicion that I am an alien person. Please listen.

69 I am the monkey named Hanūmān sent to search

61 सीता — (आत्मगतम्) यो वा को वा भवतु । आर्यपुत्रनाम-सङ्कीर्तनेनाहमेतेनाभिभाषिष्ये । (प्रकाशम्) भद्र ! को वृत्तान्त आर्यपुत्रस्य ! [जो वा को वा भोदु । अय्यउत्तणामसङ्कित्तणेण अहं एदेण अभिभासिस्सं । (प्रकाशम्) भद्द ! को वुत्तन्तो अय्यउत्तस्स !]

62 हनूमान् — भवति, श्रूयताम् —

अनशन-परितप्तं पाण्डु [1]स क्षामवक्त्रं
तव वरगुण-चिन्ता-वीत-लावण्य-लीलम् ।
वहति विगतधैर्यं हीयमानं शरीरं
मनसिज-शर-दग्धं बाष्प-पर्याकुलाक्षम् ॥ २१ ॥

63 सीता— (आत्मगतम्) हा धिक् ! [2]व्रीडिता खल्वस्मि मन्दभागा एवं शोचन्तमार्यपुत्रं श्रुत्वा । आर्यपुत्रस्य विरहपरिश्रमोऽपि मे सफलः संवृत्त[3] इति पश्यामि, यदि खल्वयं वानरः सत्यं मन्त्रयते ।

[1] सक्षाम॰ [2] स्वगतम् [3] अदिधीरा, पीडिदा [4] सवुत्तो । जदि [यदि] ..

for you by the monkey-king after entering into an alliance with (Rama), the light af the Iksvaku race [20]

61 SĪTĀ—(*To herself*) Be he who he may, I will talk to him as he has uttered the name of my husband. (*Aloud*) Good sir, what news of my lord?

62 HANŪMĀN—Listen, lady—

He bears a pining body which ıı bereft of firmness, scorched by the arrows of the mind born, with eyes filled with tears, subjected to pain by fasting, pale with an emaciated face and whose grace and charm are lost by brooding over your excellent virtues. [21]

63 SĪTĀ—(*To herself*) Alas[1] unfortunate me! I am really abashed to hear that my lord grieves thus I see that even the pain of separation of my lord has borne fruit on me,

आर्यपुत्रस्यास्मिन् जनेऽनुक्रोशं परिश्रमं च श्रुत्वा सुखस्य दुःखस्य चान्तरे दोलायत इव मे हृदयम्। (प्रकाशम्) भद्र! कथं युष्माभिः आर्यपुत्रस्य संगमो जातः? [हद्धि! वीळिआ खु हि मन्दभाआ एवं सोअन्तं अय्यउत्तं सुणिअ। अय्यउत्तस्स विरहपरिस्समो वि मे सफळो संवुत्तो त्ति पेक्खामि, जदि खु अअं वाणरो सच्चं मन्तेदि। अय्यउत्तस्स इमस्सिं जणे अणुक्कोसं परिस्समं च सुणिअ सुहस्स दुक्खस्स अ अन्तरे डोळाअदि विअ मे हिअअं। (प्रकाशम्) भद्द! कहं तुम्हेहि अय्यउत्तस्स सङ्गमो जादो?]

[61] हनुमान्—भवति, श्रूयताम्—

हत्वा वालिनमाहवे कपिवरं त्वत्कारणादग्रजं[1]
सुग्रीवस्य कृतं नरेन्द्रतनये! राज्यं हरीणां ततः।
राज्ञा त्वद्विचयाय चापि हरयः सर्वा दिशः प्रेपिता-
स्तेषामस्म्यहमद्य गृध्रवचनात् त्वां देवि! संप्राप्तवान्॥

[63] अपि च, ... ईदृशमिव।

[1] ०कारणाद्भ्रामिति

in case this monkey is speaking the truth. Hearing of my husband's love and suffering for this person (i.e. myself), my heart is swinging, as it were, between joy and sorrow. *(Aloud)* Good sir, how came my lord's alliance with you monkeys?

[61] HANŪMĀN—Your ladyship may listen.

The kingdom of the monkeys was made Sugrīva's (by Rāma) after slaying for your sake, his elder brother Vālin, the celebrated ape, in a battle, O princess! *Therefore, monkeys were sent in all directions to search for you, by our king. I, one of them, have come to you to-day, O queen, through the (guiding) words of a vulture.* [22]

[63] Moreover, thus....thus....

66 सीता—अहो अकरुणा खल्वीश्वरा एवं शोचन्तमार्यपुत्रं कुर्वन्ति ।
[अहो अअरुणा क्खु इस्सरा एव्व सोअन्त अय्यउत्त करअन्तो ।]

67 हनुमान्—भवति, मा विषादेन । रामो हि,

68 प्रगृहीतमहाचापो वृतो वानरसेनया ।
समुद्धर्तुं दशग्रीवं लङ्कामेवाभियास्यति ॥ २३ ॥

69 सीता—किन्नु खलु स्वप्नो मया दृष्ट । [1]भद्र ! अपि सत्यम् ? न जानामि । [किण्णु खु सिविणो मए दिट्ठो । [1]भद्द ! अवि सच्च ? ण आणामि]

70 हनुमान्—(स्वगतम्) भो कष्टम् !

71 एव गाढं परिज्ञाय भर्तार भर्तृवत्सला ।
न प्रत्याययति शोकार्ता यथा देहान्तर गता ॥२४॥

72 (प्रकाशम्) भवति, अयमिदानीं,

73 समुदितनरचापबाणपाणि पतिमिह राजसुते ! तवानयामि ।
भव[2] हि विगतसंशया मयि त्व नरवरपार्श्वगता विनीतशोका ॥

---

[1] 'भद्र' इति नास्ति [2] भवति भवसि

---

66 SĪTĀ—Oh pitiless are the gods in making my husband thus sorrowful

67 HANŪMĀN—Worthy lady, do not grieve For Rama,-

68 Holding firmly his great bow and surrounded by an army of monkeys, will invade Lanka directly to extirpate the ten necked Ravaṇa [23]

69 SĪTĀ—Indeed, is it only a dream seen by me ? Good sir, is it true ? I know not

70 HANŪMAN—(*To himself*) Alas !

71 This lady,-so full of love for her lord -being oppressed by grief, does not believe it even after knowing her husband quite well, as if she has migrated into another body

72 (*Aloud*) Worthy lady, now—

73 I will bring here your lord with the upraised mighty

[74] सीता—भद्र ! एतां मेऽवस्थां श्रुत्वार्यपुत्रो यथा शोकपरवशो न भवति, तथा मे वृत्तान्तं भण । [भद्द ! एदं मे अवत्थं सुणिअ अय्यउत्तो जह सोअपरवसो ण होइ, तह मे वुत्तन्तं भणेहि ।]

[75] हनूमान्—यदाज्ञापयति भवती ।

[76] सीता—गच्छ, कार्यसिद्धिर्भवतु । [गच्छ, कय्यसिद्धी होदु ।]

[77] हनूमान् — अनुगृहीतोऽस्मि । (परिक्रम्य) कथमिदानीं ममागमनं रावणाय निवेदयामि ? भवतु, दृष्टम् ।

[78] परभृत-गणजुष्टं पद्मपण्डाभिरामं
सुरुचिर-तरुपण्डं तोयदाभं त्रिकूटम् ।
कर-चरण-विमर्दैः काननं चूर्णयित्वा
विगत-विषय-दर्पं राक्षसेशं करोमि ॥२६॥ (निष्क्रान्तौ)

इति द्वितीयोऽङ्कः

---

bow and arrows in his hand. O, princess! you will be freed of doubts relating to me, once you are by the side of that great person, your sorrow being appeased. [25]

[74] SĪTĀ—Good sir, relate my news in such a manner that my lord may not be oppressed by grief on hearing this plight of mine.

[75] HANŪMĀN—As your ladyship commands.

[76] SĪTĀ—*Go; may there be success in your under-taking.*

[77] HANŪMĀN—Thank you. *(Moving about)* Now, how shall I communicate my arrival to Rāvaṇa? Well, I see!

[78] I shall rid the demon-king of his pride of a beautiful country by pulverizing with blows from my hands and feet this garden full of flocks of cuckoos, lovely with lotus beds, with very beautiful groves of trees, and with its three peaks resembling clouds. [26] *(Exeunt ambo)*

END OF THE SECOND ACT

अथ तृतीयोऽङ्कः

(ततः प्रविशति शङ्कुकर्णः)

[1] शङ्कुकर्णः—क इह भोः ! काञ्चनतोरणद्वारमशून्यं कुरुते ?

[3] (प्रविश्य) प्रतीहारी—आर्य ! अहं विजया । किं क्रियताम् ?
[अय्य ! अहं विजआ । किं करीअदु ?]

[4] शङ्कुकर्णः — विजये ! निवेद्यतां, निवेद्यतां महाराजाय लङ्केश्वराय—'भग्नप्रायाशोकवनिका' इति । कुतः,

[5] यस्यां न प्रियमण्डनापि महिषी देवस्य मण्डोदरी
स्नेहाल्लुम्पति पल्लवान्न च पुनर्वीजन्ति यस्यां भयात् ।
वीजन्तो मलयानिला अपि करैरस्पृष्टबालद्रुमा
सेयं शक्ररिपोरशोकवनिका भग्नेति विज्ञाप्यताम् ॥ १ ॥

ACT III

(Then enters S'aṅkukarṇa)

[1] SAṄKUKARṆA—Hello, who is here on duty at the 'Golden Gate Entrance'?

[3] *(Entering)* PORTRESS—Sir, it is I, Vijayā. What shall I do for you?

[4] SAṄKUKARṆA—O Vijaya, convey, convey to His Majesty the lord of Laṅka that the As'oka garden is almost destroyed. [1] For,

[5] That As'oka garden,—where even Mandodarī, our lord's chief queen, although fond of ornaments does not pluck the sprays out of kindness; wherein even the Malaya breeze does not blow out of fear; and whose plants are untouched by the hand,—that garden of Indra's foe is destroyed. Let the matter be reported [1]

[6] प्रतीहारी — आर्य ! नित्यं भर्तृपादमूले वर्तमानस्य जनस्यादृष्टपूर्वोऽयं संभ्रमः । किमेतद् ? [अय्य ! णिच्चं भट्टिपादमूले वत्तमाणस्स जणस्स अदिट्ठपुरुवो अअं संभमो । किं एदं ?]

[7] शङ्कुकर्णः — भवति ! अतिपाति कार्यमिदम् । शीघ्रं निवेद्यतां, निवेद्यताम् ।

[8] प्रतीहारी — आर्य ! इयं निवेदयामि ।
[अय्य, इयं णिवेदेमि ।] (निष्क्रान्ता)

[9] शङ्कुकर्णः — (पुरतो विलोक्य) अये ! अयं महाराजो लङ्केश्वर इत एवाभिवर्तते । य एषः,

[10] अमल-कमल-सन्निभोग्र-नेत्रः
कनकमयोज्ज्वल-दीपिकापुरोगः ।
त्वरितमभिपतत्यसौ सरोषो
युगपरिणाम-समुद्यतो यथार्कः ॥ २ ॥

[11] (ततः प्रविशति यथानिर्दिष्टो रावणः)

---

[6] PORTRESS — Sir, by a person who is always in attendance on the king, such fright was never seen before. How came this?

[7] SAṄKUKARṆA — Lady, this is an urgent matter. Please convey (it) at once.

[8] PORTRESS — Sir, here I convey. *(Exit)*

[9] SAṄKUKARṆA — *(Looking in front)* Lo! Here is His Majesty the lord of Laṅkā coming this very way. And he,

[10] With eyes wild and resembling white lotuses, with blazing golden torches going in his front, full of fury, (he) is rushing forward in haste like the Sun engaged in ending an Age (*yuga*). [2]

[11] *(Then enters Rāvaṇa, as described)*

[12] रावणः—कथं कथं भो नववाक्यवादिन्
शृणोमि शीघ्रं वद केन चाद्य ।
मुमूर्षुणा मुक्तभयेन धृष्टं
वनाभिमर्दात् परिधर्षितोऽहम् ॥ ३ ॥

[13] शङ्कुकर्णः—(उपसृत्य) जयतु महाराजः । अविदितागमनेन केन चिद्वानरेण ससंरम्भमभिमृदिताशोकवनिका ।

[14] रावणः—(सावज्ञम्) कथं वानरेणेति ! गच्छ, शीघ्रं निगृह्यानय ।

[15] शङ्कुकर्णः—यदाज्ञापयति महाराजः । (निष्क्रान्तः)

[16] रावणः—भवतु भवतु ।

[17] युधि जगत्त्रयभीतिकृतोऽपि मे यदि कृतं त्रिदशैरिदमप्रियम् ।
अनुभवन्त्वचिरादमृताशिनः फलमतो निजशाठ्यसमुद्भवम् ॥

[18] (प्रविश्य) शङ्कुकर्णः—जयतु महाराजः । महाराज ! महाबलः

---

[12] RĀVANA—Hello, speaker of new words! I am listening; speak out at once. How and by which fearless fellow courting death have I been rudely abused by destroying the park? [3]

[13] S'AṄKUKARṆA—*(Going near)* Victory to the great king! By a strange monkey that came in unnoticed, the As'oka garden has been violently crushed

[14] RĀVAṆA—*(With contempt)* How, by a monkey, is it? Go; having caught hold of him at once, bring him.

[15] S'AṄKUKARṆA—As the great king commands! *(Exit)*

[16] RĀVAṆA—Well, well;

[17] If this disagreeable thing has been done by the gods to me, the creator of terror to the three worlds in battle, then, let those nectar-eaters soon reap the fruit arising from their insolence. [4]

[18] *(Entering)* S'AṄKUKARṆA—Victory to the great king!

खलु स वानरः । तेन खलु मृणालवदुत्पाटिता: सालवृक्षाः, मुष्टिना भग्नो दारुपर्वतकः, पाणितलाभ्यामभिमृदितानि लतागृहाणि, नादेनैव विसंज्ञीकृताः प्रमदवनपालाः । तस्य ग्रहणसमर्थं बलमाज्ञापयितुमर्हति महाराजः ।

19 रावणः—[1]तेन हि किङ्कराणां सहस्रं बलमाज्ञापय वानरग्रहणाय।

20 शङ्कुकर्णः— यदाज्ञापयति महाराजः । (निष्क्रम्य, प्रविश्य) जयतु महाराजः ।

21 अस्मदीयैर्महावृक्षैरस्मदीया महाबलाः ।
क्षिप्रमेव हतास्तेन किङ्करा द्रुमयोधिना ॥ ५ ॥

22 रावणः—कथं हता इति! तेन हि कुमारमक्षमाज्ञापय वानरग्रहणाय।

23 शङ्कुकर्णः— यदाज्ञापयति महाराजः । (निष्क्रान्तः)

---

1 तेन हि अस्ति तु किङ्क॰

Sir, that monkey is indeed very strong. By him the Sāla trees were pulled out like lotus-stalks, the wooden hillock was smashed with his fist, the creeper houses were squeezed by the palm of his hands, and the guards of the pleasure garden were rendered unconscious with a mere roar. Your Majesty will be pleased to order a force capable of capturing him.

19 RĀVAṆA—Then, order the 'Thousand slaves' force' to captivate the monkey.

20 ŚAṄKUKARṆA—As the great king commands. (*Exit, re-enter*) Victory to the great king!

21 Our slaves of great strength were killed in no time with our own great trees by that tree-weaponed fighter. [5]

22 RĀVAṆA—How? Killed, you say? Then, bid prince Akṣa to capture the monkey.

23 ŚAṄKUKARṆA—As the great king commands. (*Exit*)

24 रावणः—(विचिन्त्य)

> कुमारो हि कृतास्त्रश्च शूरश्च बलवानपि ।
> प्रसह्य चापि गृह्णीयाद्धन्याद्वा तं वनौकसम् ॥६॥

25 (प्रविश्य) शङ्कुकर्णः—[1]अनन्तरीयं बलमाज्ञापयितुमर्हति महाराजः ।

26 रावणः—किमर्थम् ?

27 शङ्कुकर्णः—श्रोतुमर्हति महाराजः । कुमारं वानरमभिगच्छन्तं दृष्ट्वा महाराजेनानाज्ञापिता अप्यनुगताः पञ्चसेनापतयः ।

28 रावणः—ततस्ततः ?

29 शङ्कुकर्णः—ततस्तानभिद्रुतान् दृष्ट्वा किञ्चिद्भीत इव तोरणमाश्रित्य काञ्चनपरिघमुद्यम्य निपातितास्तेन हरिणा पञ्चसेनापतयः ।

30 रावणः—ततस्ततः ?

31 शङ्कुकर्णः—ततः कुमारमक्षं

---

[1] आनन्तर्यं बल०

---

24 RĀVAṆA—(*Reflecting*) As the prince is well versed in weapons, heroic and strong, he may either catch the monkey by force, or even slay him. [6]

25 (*Entering*) S'AṄKUKARṆA—Your majesty will be pleased to order the next force.

26 RĀVAṆA—Why?

27 S'AṄKUKARṆA—Pray, listen, my liege. Seeing the prince going out (to attack the monkey), five generals, even without orders from your Majesty, followed him.

28 RĀVAṆA—Why?

29 S'AṄKUKARṆA—Then the monkey, seeing them rushing towards him, retired to the gate as if scared, raised the golden bar and felled all the five generals.

30 RĀVAṆA—Then, then?

31 S'AṄKUKARṆA—Then, prince Akṣa,—

[32] क्रोधात्[1] संरक्तनेत्रं त्वरिततरहयं स्यन्दनं वाहयन्तं

प्रावृट्कालाभ्रकल्पं परमलघुतरं बाणजालान् वमन्तम् ।

तान् बाणान् निर्विधुन्वन् कपिरपि सहसा तद्रथं लङ्घयित्वा

कण्ठे संगृह्य धृष्टं मुदिततरमुखो मुष्टिना निर्जघान ॥७॥

[33] रावणः—(सरोषम्) आः ! कथं कथं निर्जघानेति !

[34] तिष्ठ त्वमहमेवैनमासाद्य [2]कपिजन्तुकम् ।

एष भस्मीकरोम्यस्मत्क्रोधानलकणैः क्षणात् ॥ ८ ॥

[35] शङ्कुकर्णः—प्रसीदतु प्रसीदतु महाराजः ! कुमारमक्षं निहतं श्रुत्वा क्रोधाविष्टहृदयः [3]कुमारेन्द्रजिदभिगतवांस्तं वनौकसम् ।

[36] रावणः—तेन हि गच्छ । भूयो शायतां वृत्तान्तः ।

---

[1] रोषात् [2] (सक्रोधम्) तिष्ठ... [3] कपिकीटकम् [4] कुमार इन्द्रजिद्

---

[32] His eyes red with rage, was driving his chariot yoked with the swiftest horses and was pouring out networks of arrows with the greatest ease like the clouds of the rainy season; the monkey too, blowing off those arrows, straightway leaping into that chariot (of Akṣa) and seizing him by the throat, killed him with his fist, grinning with great joy. [7]

[33] RĀVAṆA—(*Angrily*) Ah !, killed him?

[34] You stay here; I *myself will go for this insignificant* monkey and in no time reduce him to ashes with the sparks of the fire of my anger. [S]

[35] ŚAṄKUKARṆA—Be pleased, be pleased your Majesty! Hearing that prince Akṣa was slain, prince Indrajit, his heart full of anger, went to attack the monkey.

[36] RĀVAṆA—Then go; get further news.

37 शङ्कुकर्णः—यदाज्ञापयति महाराजः । (निष्क्रान्तः)

38 रावणः—कुमारो हि कृतास्त्रश्च,

39 अवश्यं युधि वीराणां वधो वा विजयोऽथवा ।
तथापि क्षुद्रकर्मेदं मह्यमीषन्मनोज्वरः[1] ॥ ९ ॥

40 (प्रविश्य) शङ्कुकर्णः—जयतु महाराजः ! जयतु लङ्केश्वरः ! जयतु भद्रमुख !

41 संवृत्तं तुमुलं युद्धं कुमारस्य च तस्य च ।
ततः स वानरः शीघ्रं बद्धः पाशेन सांप्रतम् ॥१०॥

42 रावणः — कोऽत्र विस्मय इन्द्रजिता शाखामृगो बद्ध इति ! कोऽत्र भो. !

43 (प्रविश्य) राक्षसः—जयतु महाराजः !

44 रावणः—गच्छ, विभीषणस्तावदाहूयताम् ।

---

[1] 'मह्यमी ऽ मनोज्वर' इति गणपतिशास्त्रिणा मूलमातृकायां वर्तते ।

---

37 SANKUKARNA—As the great king commands (*Exit*)

38 RĀVANA—Verily, the prince is well trained in weapons and 39 Necessarily, in battle there must be either death or victory to heroes. Yet, this creature of vile deed is of some mental worry to me [9]

40 (*Entering*) S'ANKUKARNA—Victory to the great king! Victory to the lord of Lankā! Victory to the blessed-faced king!

41 There came up a tumultuous fight between him and the prince There-after, the monkey was swiftly bound down with ropes, befittingly [10]

42 RĀVANA What wonder in this that a monkey has been caught by Indra's conqueror! Hello, Who is there?

43 (*Entering*) DEMON—Victory to the great king!

44 RĀVANA - Go, let Vibhīṣaṇa be summoned.

45 राक्षसः—यदाज्ञापयति महाराजः । (निष्क्रान्तः)

46 रावणः—त्वमपि तावद्वानरमानय ।

47 शङ्कुकर्णः—यदाज्ञापयति महाराजः । (निष्क्रान्तः)

48 रावणः—(विचिन्त्य) भोः ! कष्टम् ।

49 अचिन्त्या मनसा लङ्का सहितैः सुरदानवैः ।
अभिभूय दशग्रीवं प्रविष्टः किल वानरः ॥ ११ ॥

50 अपि च,

51 जित्वा त्रैलोक्यमाजौ ससुरदनुसुतं यन्मया गर्वितेन
क्रान्त्वा कैलासमीशं स्वगणपरिवृतं साकमाकम्प्य देव्या ।
लब्ध्वा तस्मात् प्रसादं पुनरगसुतया नन्दिनानादृतत्वाद्
दत्तं शप्तं च ताभ्यां यदि कपिविकृतिच्छद्मना तन्मम स्यात् ॥

---

45 DEMON—As the great king bids. *(Exit)*

46 RĀVAṆA—You too bring the monkey.

47 ŚAṄKUKARṆA—As the great king bids. *(Exit)*

48 RĀVAṆA—*(Reflecting)* Oh, alas!

49 Laṅkā cannot be thought of even mentally by gods and demons (although) united. Yet a monkey has indeed entered it defying the ten-necked (me). [11]

50 Moreover,—

51 After conquering the triple world with its gods and demons in battle and proceeding proudly to Kailāsa, I, having shaken Śiva together with his queen and surrounded by his gaṇas, obtained a boon from him; but again, a curse was laid on me by *Pārvatī* and *Nandī* as they were not paid any regard (by me). Could that (curse) be (operating now) on me, through the disguised form of a monkey? [12]

52 (ततः प्रविशति विभीषणः)

53 विभीषणः—([1]सविमर्शम्) अहो नु खलु महाराजस्य विपरीता खलु बुद्धिः संवृत्ता ! कुतः

54 मयोक्तो मैथिली तस्मै बहुशो दीयतामिति ।
[2]न मे शृणोति वचनं सुहृदां शोककारणात् ॥१३॥

55 (उपेत्य) जयतु महाराजः !

56 रावणः—विभीषण ! एह्येहि । उपविश ।

57 विभीषणः—एष एष उपविशामि । (उपविशति)

58 रावणः—विभीषण ! निर्विण्णमिव त्वा लक्षये ।

59 विभीषणः — निर्वेद एव ह्यस्वनुक्तग्राहिणं स्वामिनमुपाश्रितस्य भृत्यजनस्य ।

60 रावणः—छिद्यतामेषा कथा । त्वमपि तावद्वानरमानय ।

---

[1] (सविस्मयम्) अहो महाराजस्य .. [2] शृणोति मे न वचनम् ।

---

52 *(Then enters Vibhiṣana)*

53 VIBHIṢANA—*(Thoughtfully)* Alas! how perverse indeed has the king's mind become! For,

54 Many a time he has been asked by me to restore Maithili to him (i e, Rāma) (But), he does not listen to my words for the misery of his friends. [13]

55 *(Going near)* May the great king be victorious!

56 RĀVAṆA—Vibhisaṇa, come near; sit down.

57 VIBHIṢAṆA—Yes, here I sit down. *(Sits)*

58 RĀVAṆA—Vibhisaṇa, I find you somewhat depressed

59 VIBHIṢAṆA—Depression is but natural in the servant serving a master who does not appreciate a well-spoken word

60 RĀVAṆA—Please end this talk. You too, bring the monkey.

61 विभीषणः—यदाज्ञापयति महाराजः । (निष्क्रान्तः)

62 (ततः प्रविशति राक्षसैर्गृहीतो हनूमान्)

63 सर्वे—आः ! इत इतः ।

64 हनूमान्—नैवाहं धर्षितस्तेन नैर्ऋतेन दुरात्मना ।
स्वयं ग्रहणमापन्नो राक्षसेश्वदिदृक्षया ॥१४॥

65 (उपगम्य) भो राजन् ! अपि कुशली भवान् ?

66 रावणः—(सावज्ञम्) विभीषण ! किमस्य तत् कर्म ?

67 विभीषणः—महाराज ! [1]अतोऽप्यधिकम् ।

68 रावणः—[2]कथं त्वमवगच्छसि ?

69 विभीषणः—प्रष्टुमर्हति महाराजः कस्त्वमिति ।

70 रावणः—भो वानर ! कस्त्वम् ? केन कारणेन धर्षितोऽस्माकम् अन्तःपुरं प्रविष्टः ?

---

[1] अतोऽधिकम् [2] कथं भवाञ्जानाति ?

---

61 VIBHĪṢAṆA—As the great king commands. *(Exit)*

62 *(Then enters Hanūmān held by demons)*

63 ALL—Ah, this way, this way.

64 HANŪMĀN—I was not at all defeated by that wicked demon. I voluntarily got captured, with a desire to see the demon-king. [14]

65 *(Going near)* O King! are you well?

66 RĀVAṆA—*(With contempt)* Vibhīṣaṇa, was all that the doing of this fellow?

67 VIBHĪṢAṆA—Sire, much more than that.

68 RĀVAṆA—How do you know?

69 VIBHĪṢAṆA—Your majesty will please ask him—"Who are you?"

70 RĀVAṆA—O monkey, who are you? Why have you

71 हनूमान्— मोः श्रूयताम ;

72 अञ्जनायां समुत्पन्नो मारुतस्यौरसः सुतः ।
प्रेपितो राघवेणाहं हनुमान् नाम वानरः ॥१५॥

73 विभीपणः—महाराज । किं श्रुतम् !

74 रावणः— किं श्रुतेन !

75 विभीपणः—हनूमन् । किमाह तत्रभवान् राघवः !

76 हनूमान्— भो. श्रूयता रामशासनम् ।

77 रावणः–कथं कथं रामशासनमित्याह ? आः, हन्यतामयं वानरः ।

78 विभीपणः—प्रसीदतु प्रसीदतु महाराजः । सर्वापराधेष्ववध्याः खलु दूताः । अथवा रामस्य वचनं श्रुत्वा पश्चाचयेदं कर्तुमर्हति महाराजः ।

79 रावणः—भो वानर ! किमाह स मानुपः !

---

impudently entered my (ladies') inner apartments?

71 HANŪMĀN—You may listen ;

72 I am the direct son of the Wind-god, born of Añjanā, and am the monkey named Hanūman sent by Rāghava [15]

73 VIBHĪSANA—Sire, did you hear?

74 RĀVANA—What if I heard?

75 VIBHĪSANA—Hanūman, what says the noble Rāghava?

76 HANŪMĀN Sir, you may listen to the command of Rama.

77 RĀVANA—How, how? You say—'the command of Rāma?' Ah! let this monkey be put to death

78 VIBHĪSANA—Be appeased, be appeased, great king! Envoys are never to be put to death whatever their offence. Further, having heard Rāma's message, there-after your majesty may act as you please.

79 RĀVANA—O monkey, what says that mortal?

80 हनूमान्—श्रूयताम् ;

81 वरशरणमुपेहि शङ्करं वा
प्रविश च दुर्गतमं रसातलं वा ।
शरवर-परिभिन्न-सर्वगात्रं
यमसदनं प्रतियापयाम्यहं त्वाम् ॥१६॥ इति ।

82 रावणः— ह ह ह ।

83 दिव्यास्त्रैस्त्रिदशगणा मयाभिभूताः
दैत्येन्द्रा मम वशवर्तिनः समस्ताः ।
पौलस्त्योऽप्यपहृतपुष्पकोऽवसंन्नो
भो ! रामः कथमभियाति मानुषो माम् ॥१७॥

84 हनूमान्— एवंविधेन भवता किमर्थं प्रच्छन्नं तस्य दारापहरणं कृतम् ?

85 विभीषणः — सम्यगाह हनूमान् ।

---

80 HANŪMĀN—You may listen ;

81 "Seek the best protection of Śiva ; or, enter into the most impenetrable under-world. Into the abode of death, I will send you with all your limbs cleft by (my) excellent arrows." [16]

82 RĀVAṆA—Ha, ha, ha !

83 With divine weapons, legions of gods have been defeated by me. All the demon chiefs are obedient to me. Even Kubera has been humbled being robbed of his aerial car. How can Rāma, a mortal, go to fight with me, fellow?

84 HANŪMĀN—By you, so great a person, why was his wife carried away stealthily?

85 VIBHĪṢAṆA—Hanūmān has spoken aright.

[86] अपास्य मायया रामं त्वया राक्षसपुङ्गव ।
भिक्षुवेषं समास्थाय च्छलेनापहृता हि सा ॥१८॥

[87] रावणः—विभीषण । किं [1]विपक्षपक्षमवलम्बसे ?

[88] विभीषणः—

प्रसीद राजन् ! वचनं हितं मे प्रदीयतां राघवधर्मपत्नी ।
इदं कुलं राक्षसपुङ्गवेन त्वया हि नेच्छामि विपद्यमानम् ॥१९॥

[89] रावणः—विभीषण । अलमलं भयेन ।

[90] कथं लम्बसटः सिंहो मृगेण विनिपात्यते ।
गजो वा सुमहान् मत्तः शृगालेन निहन्यते ॥२०॥

[91] हनुमान् — भो रावण ! विपद्यमानभाग्येन [2]भवता किं युक्तं राघवमेवं वक्तुम् ? [3]मा तावद्भोः !

---

[1] शत्रुपक्षमवलम्बसे ? [2] त्वया [3] 'मा तावद्भोः' इति नास्ति ।

---

[86] O demon hero! she was indeed brought away stealthily by you putting on the guise of a beggar, after luring away Rama by an illusion [18]

[87] RĀVAṆA—Vibhiṣaṇa, how is it you take the side of my foe?

[88] VIBHIṢAṆA—Be pleased, O king! My words are for (your) good Please give back the dutiful wife of Rāghava; for, I don't wish (that) this family (of ours should) be destroyed by you, a demon hero. [19]

[89] RĀVAṆA—*Vibhiṣaṇa, do not fear.*

[90] How can a long-maned lion be slain by a deer, or a mighty infatuated elephant be killed by a jackal! [20]

[91] HANŪMĀN—O Ravaṇa, is it proper on the part of you, whose lot is at stake, to speak thus of Rāghava? O! do not (speak thus).

[12] नक्तञ्चरापसद ! रावण ! राघवं तं
वीराग्रगण्यमतुलं त्रिदशेन्द्रकल्पम् ।
प्रक्षीणपुण्य ! भवता भुवनैकनाथं
वक्तुं किमेवमुचितं गतसार ! नीचैः ॥२१॥

[13] रावणः—कथं कथं नामाभिधत्ते ! हन्यतामयं वानरः । अथवा दूतवधः खलु वचनीयः । शङ्कुकर्ण ! लाङ्गूलमादीप्य विसृज्यतामयं वानरः ।

[14] शङ्कुकर्णः—यदाज्ञापयति महाराजः । इत इतः ।

[15] रावणः—अथवा, एहि तावत् ।

[16] हनूमान्—अयमस्मि ।

[17] रावणः—अभिधीयतां मद्वचनात् स [1]मानुषः । [1]रामः

[18] अभिभूतो मया राम ! दारापहरणादसि ।
यदि तेऽस्ति धनुःश्लाघा दीयतां मे रणो महान् ॥२२॥

---

[12] O accursed demon, Rāvaṇa, whose merits are completely exhausted! Is it right for you to speak low thus of Rāghava, the foremost of heroes, without a peer, almost an equal of Indra, and the sole lord of the whole world? You worthless fellow! [21]

[13] RĀVAṆA—How now? He addresses me by name! Let this monkey be put to death. Nay, killing an envoy would remain a scandal. O Saṅkukarṇa, after setting fire to his tail, release this monkey.

[14] SAṄKUKARṆA—As the great king commands. This way, this way.

[15] RĀVAṆA—Or, just come here.

[16] HANŪMĀN—Here I am.

[17] RĀVAṆA—Relate to that mortal this message of mine—

[18] 'Rāma, you have been abused by me by the abduc-

99 हनूमान्—अचिराद्द्रक्ष्यसि,

100 अभिहतवरवप्रगोपुराट्टां रघुवरकार्मुकनादनिर्जितस्त्वम्।
हरिगणपरिपीडितैः समन्तात् प्रमदवनैरभिसंवृतां स्वलङ्काम्॥

101 रावणः—निर्वास्यतामयं वानरः।

102 राक्षसाः—इत इतः। ([1]रक्षोभिः सह निष्क्रान्तो हनूमान्)

103 विभीषणः—[2]प्रसीदतु प्रसीदतु महाराजः। अस्ति कश्चिद् विवक्षा महाराजस्य हितमन्तरेण।

104 रावणः—उच्यतां, तच्छ्रेयो वयमपि श्रोतारः।

105 विभीषणः—सर्वथा राक्षसकुलस्य विनाशोऽप्यागत इति मन्ये।

106 रावणः—केन कारणेन?

---

[1] (राक्षसैर्गृहीतो हनुमान् निष्क्रान्तः) [2] 'प्रसीदतु...महाराज' इति नास्ति।

---

tion of your wife. If there is in you the pride of an archer, you may give me a great fight.' [22]

99 HANŪMĀN—Before long, you will see,—

100 Being vanquished by the mere twang of Rāma's bow, (you will see) your Lankā with its excellent gates, towers and palaces demolished and encompassed with its pleasure gardens devastated by troops of monkeys all round.

101 RĀVAṆA—Ah! let this monkey be turned out.

102 *DEMONS—This way, this way.*

(Exit Hanūmān with demons)

103 VIBHĪṢAṆA—Be pleased, great king! There is something I wish to say for the good of your majesty.

104 RĀVAṆA—Speak out; we too shall listen to that good.

105 VIBHĪṢAṆA—I feel that a complete destruction of, the demon-race has come near.

106 RĀVAṆA—But why?

107 विभीषणः—महाराजस्य विप्रतिपत्त्या ।

108 रावणः—का मे विप्रतिपत्तिः ?

109 विभीषणः—ननु सीतापहरणमेव ।

110 रावणः—सीतापहरणेन को दोषः स्यात् ?

111 विभीषणः—अधर्मश्च ।

112 रावणः—च शब्देन सावशेषमिव ते वचनम् । तद् ब्रूहि ।

113 विभीषणः—तदेव ननु ।

114 रावणः—विभीषण ! किं गूहसे ? मम खलु प्राणैः शापितः स्याः, यदि सत्यं न ब्रूयाः ।

115 विभीषणः—अभयं दातुमर्हति महाराजः ।

116 रावणः—दत्तमभयम् । उच्यताम् ।

---

107 VIBHIṢAṆA—Because of your majesty's unworthy behaviour.

108 RĀVAṆA—What is that unworthy behaviour of mine?

109 VIBHIṢAṆA—Why, just the abduction of Sītā.

110 RĀVAṆA—What harm in the adduction of Sītā?

111 VIBHIṢAṆA—A breach of Dharma and....

112 RĀVAṆA—By that word *and*, your sentence is incomplete. Speak it out.

113 VIBHIṢAṆA—Why, that is all.

114 RĀVAṆA— Vibhiṣaṇa, why do you hide (things)? You are conjured by my life, if you should fail to speak the truth.

115 VIBHIṢAṆA—Your majesty should deign to give an assurance of 'no fear'.

116 RĀVAṆA—The assurance of 'no fear' is given. Now speak out.

117 विभीषणः— बलवद्विग्रहश्च ।

118 रावणः—(सावज्ञम्) कथं कथं बलवद्विग्रहो नाम ?

119 शत्रुपक्षमुपाश्रित्य मामयं राक्षसाधमः ।
[1]क्रोधमाहारयंस्तीव्रमभीरुरभिभाषते[2] ॥ २४ ॥

120 कोऽत्र ?

121 ममानवेक्ष्य सौभ्रात्रं शत्रुपक्षमुपाश्रितम् ।
नोत्सहे पुरतो द्रष्टुं तस्मादेष निरस्यताम् ॥ २५ ॥

122 विभीषणः–प्रसीदतु प्रसीदतु महाराज । अहमेव यास्यामि ।

123 शासितोऽहं त्वया राजन् ! प्रयामि न च दोषवान् ।
त्यक्त्वा रोषं च कामं च यथा कार्यं तथा कुरु ॥ २६ ॥

124 (परिक्रम्य) अयमिदानीम्—

---

[1] क्रोधमाहारयत्तीव्र [2] ०भाषसे

---

117 VIBHISANA— and hostility with a powerful foe

118 RĀVANA—(*Angrily*) How, how? 'Hostility with a powerful foe'—you say?

119 Taking the side of my foe, this base demon, without fear, speaks to me harshly provoking my anger! [24]

120 Ey, who is there?

121 I don't like to see in front of me a person who, disregarding my fraternal affection, has taken the side of my foe, so let him be banished [25]

122 VIBHISANA—Be pleased, be pleased, great king! I will go myself

123 Punished by you, O king, I go, and I am not guilty Leaving wrath and lust, act as you should [26]

124 (*Walking along*) And now,

195 अद्यैव तं कमललोचनमुग्रचापं रामं हि रावणवधाय कृतप्रतिज्ञम्
संश्रित्य संश्रितहितप्रथितं नृदेवं नष्टं निशाचरकुलं पुनरुद्धरिष्ये॥

(निष्क्रान्तः)

196 रावणः—हन्त ! निर्गतो विभीषणः । यावदहमपि नगररक्षां सम्पादयामि । ([1]निष्क्रान्तः)

इति तृतीयोऽङ्कः

अथ चतुर्थोऽङ्कः

(ततः प्रविशति [2]वानरकाञ्चुकीयः)

1 काञ्चुकीयः—भो भो बलाध्यक्ष ! सन्नाहमाज्ञापय वानरवाहिनीम् ।

2 (प्रविश्य) बलाध्यक्षः—आर्य ! किंकृतोऽयं समुद्योगः ?

---

[1] (इति निष्क्रान्ताः सर्वे) [2] (ततः प्रविशति काञ्चुकीयः)

---

195 This very day having resorted to Rāma of lotus eyes and dreadful bow, who has taken a vow for slaying Rāvaṇa, and who is a god among men, renown (as striving) for the good of his refugees, I shall once again raise the demon-race which has almost perished. [27] *(Exit)*

196 RĀVAṆA—Alas! Vibhīṣaṇa is gone. I too shall arrange for guarding the city. *(Exit)*

END OF THE THIRD ACT

ACT IV

(Then enters a monkey chamberlain)

1 THE CHAMBERLAIN—Hello, general! Give an 'alert' command to the monkey army.

2 *(Entering)* GENERAL—Sir, what for is this preparation?

[4] काञ्चुकीयः—तत्रभवता हनूमतानीत खल्वार्यरामस्य देव्या सीताया वृत्तान्त ।

[5] बलाध्यक्षः—किमिति किमिति ?

[6] काञ्चुकीयः—श्रूयताम्—

[7] लङ्कायां किल वर्तते नृपसुता शोकाभिभूता भृशं
पौलस्त्येन विहाय धर्मसमयं सङ्क्लेश्यमाना ततः ।
श्रुत्वैतद् भृशशोकतप्तमनसो रामस्य कार्यार्थिना
राज्ञा वानरवाहिनी प्रतिभया सन्नाहमाज्ञापिता ॥१॥

[8] बलाध्यक्षः—एवम् । यदाज्ञापयति महाराज ।

[9] काञ्चुकीयः—यावदहमपि सन्नद्धा वानरवाहिनीति महाराजाय निवेदयामि । (निष्क्रान्तौ)

[10] विष्कम्भकः

---

[1] महाराजस्य

---

[4] THE CHAMBERLAIN—News of Sita, the wife of noble Rama has been brought by the worthy Hanumān

[5] GENERAL—What is that news ?

[6] THE CHAMBERLAIN—Listen

[7] The princess, it is stated, is in Lañka, sorely oppressed by grief being harassed by Rāvaṇa who is defying all virtuous conduct Hence, by our king, seeking to accomplish the object of Rāma whose mind is scorched by intense grief on hearing this, the formidable army of the monkeys has been given orders to prepare [1]

[8] GENERAL—Very well, as his majesty commands

[9] THE CHAMBERLAIN—I too shall report to the great king that the monkey army is prepared *(Exeunt ambo)*

[10] END OF THE INTERLUDE

(ततः प्रविशति रामो [1]लक्ष्मणः सुग्रीवो हनूमांश्च)

रामः—आक्रान्ताः पृथुसानुकुञ्जगहना मेघोपमाः पर्वताः
सिंहव्याघ्रगजेन्द्रपीतसलिला नद्यश्च तीर्णा मया ।
क्रान्तं पुष्पफलाढ्य-पादपयुतं चित्रं महत् काननं
संप्राप्तोऽस्मि कपीन्द्रसैन्यसहितो वेलातटं सांप्रतम् ॥

लक्ष्मणः —एष एष भगवान् वरुणः,

सजल-जलधरेन्द्रनील-नीरो विलुलित-फेन-तरङ्ग-चारुहारः[2] ।
समधिगत-नदीसहस्रबाहुर्हरिरिव भाति सरित्पतिः शयानः ॥

रामः—कथं कथं भोः ?

रिपुमुद्धर्तुमुद्यन्तं मामयं सक्तसायकम् ।
सजीवमेव तं कर्तुं निवारयति सागरः ॥ ४ ॥

---

[1] (ततः प्रविशति रामो लक्ष्मणसुग्रीवहनुमद्भिः सह) [2] ०चारुहासः

(Then enter Rāma, Lakṣmaṇa, Sugrīva and Hanūmān)

RĀMA—Mountains, huge as clouds and dense with thickets on their broad ridges, have been ascended; rivers the water of which is drunk by lions, tigers, and lordly elephants also have been crossed by me; a great wonderful forest full of trees richly laden with flowers and fruits, has been passed through; and now, I have come along with the army of the monkey-king to the sea-shore. [2]

LAKṢMAṆA—*Here is the divine lord of waters!*

With watery sapphires dark as the rainy clouds, with beautiful garlands of the uptossed foamy waves, and with a thousand arms of the incoming streams, the lord of rivers shines *like* Viṣṇu reposing. [3]

RĀMA—And how now?

Ready to destroy the foe, I have fixed an arrow on

17 सुग्रीवः—अये ! वियति

18 सजल-जलद-सन्निभ-प्रकाशः
कनकमयामलभूषणोज्ज्वलाङ्गः[1] ।
अभिपतति कुतो नु राक्षसोऽसौ
शलभ इवाशु हुताशनं प्रवेष्टुम् ॥५॥

19 हनूमान्—भो भो वानरवीराः ! अप्रमत्ता भवन्तु भवन्तः ।

20 शैलद्रुमैः सम्प्रति मुष्टिघातैर्दन्तैर्नखैर्जानुभिरुग्रनादैः ।
रक्षोवधार्थं युधि वानरेन्द्रास्तिष्ठन्तु रक्षन्तु च नो नरेन्द्रम् ॥

21 रामः—राक्षस इति ! हनूमन् ! अलमलं सम्भ्रमेण ।

22 हनूमान्—यदाज्ञापयति देव ।

23 (ततः प्रविशति विभीषणः)

24 विभीषणः—भो ! प्राप्तोऽस्मि राघवस्य शिबिरसन्निवेशम् ।

---

[1] कनकमयाङ्ग०

---

my bow, (and) in order to retain him alive, this ocean obstructs me [4]

17 SUGRĪVA—Ey, in the sky —

18 Shining like a rainy cloud and with limbs sparkling with bright ornaments of gold, why does this demon rush thither like a moth to fall soon into fire [5]

19 HANUMĀN—Ye, monkey warriors! be on your guard

20 Let the monkey chiefs now stand firmly in battle for the destruction of the demon with rocks, trees fists teeth, claws, knees and furious roars, and protect our king

21 RĀMA—'Demon'—is it? Hanumān, be not excited,

22 HANUMĀN—As the sire commands

23 *(Then enters Vibhīṣaṇa)*

24 VIBHĪṢAṆA—Oh! I have come to Rāghava's camp

(विचिन्त्य) अकृतदूतसम्प्रेषणमविदितागमनममित्रसम्बन्धिनं कथं नु खलु मामवगच्छेत् तत्रभवान् राघवः । [1]कुतः,

25 क्रुद्धस्य यस्य पुरतः सहितोऽप्यशक्तः
स्थातुं सुरैः सुररिपोर्युधि वज्रपाणिः ।
तस्यानुजं रघुपतिः शरणागतं मां
किं वक्ष्यतीति हृदयं परिशङ्कितं मे ॥ ७ ॥

26 अथवा,

27 दृष्टधर्मार्थतत्त्वोऽयं साधुः संश्रितवत्सलः ।
शङ्कनीयः कथं रामो विशुद्धमनसा मया ॥ ८ ॥

28 (अधोऽवलोक्य) इदं रघुकुलवृषभस्य स्कन्धावारम् । यावत् अवतरामि । ([2]अवतीर्य) हन्त ! इह स्थित्वा ममागमनं देवाय निवेदयामि ।

---

[1] अपि च [2] (अवतरति)

---

spot. (*Reflecting*) How should the respectable Rāma recognise me, when I have not sent to him any messenger, when my arrival is not intimated to him, and when I am a relation of his foe? For,

25 My heart is anxious as to what the king of the Raghus will say to me, *the younger brother of that furious enemy of the gods*, (viz. Rāvaṇa), before whom even (Indra) the wielder of the thunder-bolt, together with the gods, is unable to stand in a battle. [7]

26 Or,

27 How could this pious Rāma who has seen the reality *underlying the meaning of Dharma*, and who is affectionate towards his refugees, be doubted by me of a pure mind! [8]

28 (*Looking down*) This is the camp of the bull-like hero of the Raghu house. I will get down. (*Alighting*) Well, staying here I shall report my arrival to his lordship.

[29] हनुमान्—(ऊर्ध्वमवलोक्य) अये, कथं तत्रभवान् विभीषणः !

[30] विभीषणः — अये, हनूमान् ! हनूमन् , ममागमनं देवाय निवेदय ।

[31] हनूमान् —बाढम् । (उपगम्य) जयतु जयतु देव. !

[32] राजंस्त्वत्कारणादेव भ्रात्रा निर्विषयीकृतः ।
विभीषणोऽयं धर्मात्मा शरणार्थमुपागतः ॥ ९ ॥

[33] रामः—कथं विभीषणः शरणागत इति ! वत्स लक्ष्मण ! गच्छ, सत्कृत्य प्रवेश्यतां विभीषणः ।

[34] लक्ष्मणः— यदाज्ञापयत्यार्यः ।

[35] रामः—सुग्रीव, वक्तुकाममिव त्वां लक्षये ।

[36] सुग्रीवः — देव ! बहुमायाश्छलयोधिनश्च राक्षसाः । तस्मात् संप्रधार्य प्रवेश्यतां विभीषणः ।

---

[29] HANŪMĀN—(*Looking upwards*) Ey, what? Is it His Highness Vibhiṣaṇa?

[30] VIBHIṢAṆA—Ey, it is Hanūmān! O Hanūmān, report to his lordship my arrival.

[31] HANŪMĀN—Very well. (*Going near*) Victory to your lordship!

[32] O king, here has come, seeking shelter, the virtuous minded Vibhiṣaṇa, who has been banished from his land by his brother just on your account. [9]

[33] RĀMA—What? Vibhiṣaṇa has come for shelter;—is it so? Dear Lakṣmaṇa, go, with honour usher Vibhiṣaṇa in

[34] LAKṢMAṆA—As my brother bids

[35] RĀMA—Sugriva, I see you are eager to speak.

[36] SUGRIVA—My lord, the demons are fraudful fighters and of great witchery Therefore, after due consideration, let Vibhiṣaṇa be admitted.

37 हनुमान्—महाराज ! मा मैवं,

38 देवे यथा वयं भक्तास्तथा मन्ये विभीषणम् ।
भ्रात्रा विवदमानोऽपि दृष्टः पूर्वं पुरे मया ॥१०॥

39 रामः—[1]यद्येवं, गच्छ, सत्कृत्य प्रवेश्यतां विभीषणः ।

40 लक्ष्मणः—यदाज्ञापयत्यार्यः । ([2]परिक्रम्य) अये विभीषणः[3] ! विभीषण ! अपि कुशली भवान् ?

41 विभीषणः[4]—अये कुमारो लक्ष्मणः ! कुमार, अद्य कुशली संवृत्तोऽस्मि ।

42 लक्ष्मणः—विभीषण ! उपसर्पावस्तावदार्यम् ।

43 विभीषणः—बाढम् । (उपसर्पतः)

44 लक्ष्मणः—जयत्वार्यः !

45 विभीषणः—प्रसीदतु देवः ! जयतु देवः !

---

[1] तेन हि गच्छ [2] (उपसृत्य) [3] विभीषणः ! अपि [4] विभीषणः—कुमार...

---

37 HANŪMĀN—No, not so, great king.

38 I deem that Vibhīṣaṇa is as loyal as we are towards your lordship. Once before, in the city (Laṅkā), he has been seen by me, even as disputing with his brother. [10]

39 RĀMA—If so, go; with honour admit Vibhīṣaṇa.

40 LAKṢMAṆA—As my brother bids. *(Going out)* Ey, *(here is)* *Vibhīṣaṇa! O Vibhīṣaṇa, are you well?*

41 VIBHĪṢAṆA—Oh! It is prince Lakṣmaṇa. Prince, now, I have become well.

42 LAKṢMAṆA—Vibhīṣaṇa, let us just go near the sire.

43 VIBHĪṢAṆA—Very well. *(They both go near him)*

44 LAKṢMAṆA—Victory to my noble brother!

45 VIBHĪṢAṆA—May it please your lordship! May your lordship be victorious!

56 रामः—अये विभीषणः ! विभीषण, अपि कुशली भवान् ?

57 विभीषणः—देव ! अद्य कुशली संवृत्तोऽस्मि ।

58 भवन्तं पद्मपत्राक्षं शरण्यं शरणागतः ।
अद्यास्मि कुशली राजंस्त्वद्दर्शनविकल्मषः ॥११॥

59 रामः—अद्यप्रभृति मद्वचनाल्लङ्केश्वरो भव ।

60 विभीषणः—अनुगृहीतोऽस्मि ।

61 रामः—विभीषण ! त्वदागमनादेव सिद्धमस्मत्कार्यम् ? सागरतरणे खलूपायो नाधिगम्यते ।

62 विभीषणः—देव ! किमत्रावगन्तव्यम् ? यदि मार्गं न ददाति, समुद्रे दिव्यमस्त्रं तावद्विसृष्टुमर्हति देवः ।

63 रामः—साधु, विभीषण, साधु । भवतु, एवं तावत् करिष्ये ।

---

56 RĀMA—Ey, it is Vibhīṣaṇa! Vibhīṣaṇa, are you well?

57 VIBHĪṢAṆA—My lord, now I have become well.

58 Having come for shelter to you whose eyes resemble lotus petals and who is a worthy refuge, O king, I have now become well, freed of sin on seeing you. [11]

59 RĀMA—From this day, be the lord of Laṅkā by my command.

60 VIBHĪṢAṆA—I am beholden to you.

61 RĀMA—Vibhīṣaṇa, by your very arrival our task has been accomplished. The means of crossing the ocean is indeed not known.

62 VIBHĪṢAṆA—My lord, what is to be known as regards that? If he does not give a passage, you will do well just to discharge a divine missile at the ocean.

63 RĀMA—Good, Vibhīṣaṇa, good. Be it so. I will do just that.

[54] (सहसोत्थिठन् मरोषम्)

मम शर-परिदग्ध-तोयपङ्कं हतशत-मत्स्य-विकीर्ण-भूमिभागम्।
यदि मम न ददाति मार्गमेनं प्रतिहत-वीचिरवं करोमि शीघ्रम् ॥

[55] (ततः प्रविशति वरुणः)

[56] वरुणः—(ससंभ्रमम्)

नारायणस्य नररूपमुपाश्रितस्य
कार्यार्थमभ्युपगतस्य कृतापराधः ।
देवस्य देवरिपुदेहहरात् प्रतूर्णं
भीतः शराच्छरणमेनमुपाश्रयामि ॥ १३ ॥

[57] (विलोक्य) अये, अयं भगवान् ।

[58] मानुषं रूपमास्थाय चक्रशार्ङ्गगदाधरः ।
स्वयं कारणभूतः सन् कार्यार्थी समुपागतः ॥१४॥

[54] *(Suddenly, getting up angrily)*

If he does not give me a passage, I shall soon make him such that the roars of his waves are stilled, his water and mud are dried up by my arrows, and his earthy bottom is strewn with hundreds of dead fishes. [12]

[55] *(Then enters Varuṇa)*

[56] VARUṆA—*(Alarmed)* I am guilty of offence against Nārāyaṇa, who has put on a human form and come here on some mission; therefore, afraid of the lord's arrow that destroys the bodies of the foes of gods, I will at once go seeking protection, to him. [13]

[57] *(Seeing)* Ey, here is the divine lord!

[58] Putting on a human form and bearing a discus, bow, and mace, Himself the cause of everything, He has arrived here se-king to accomplish some task. [14]

[59] नमो भगवते त्रैलोक्यकारणाय नारायणाय !

[60] लक्ष्मणः—(विलोक्य) अये, को नु खल्वेषः ?

[61] मणि-विरचित-मौलिश्चारु-ताम्रायताक्षो
नव-कुवलय-नीलो मत्त-मातङ्ग-लीलः ।
सलिल-निचयमध्यादुत्थितस्त्वेष शीघ्रम्
अवनतमिव कुर्वंस्तेजसा जीवलोकम् ॥ १५ ॥

[62] विभीषणः—देव ! अयं खलु भगवान् वरुणः प्राप्तः ।

[63] रामः—किं वरुणोऽयम् ? भगवन् ! वरुण ! नमस्ते ।

[64] वरुणः—न मे नमस्कारं कर्तुमर्हति देवेशः । अथवा,

[65] राजपुत्र ! कुतः कोपो रोपेण किमलं तव ।
कर्तव्यं तावदस्माभिरिदं शीघ्रं नरोत्तम ॥ १६ ॥

---

[59] Salutations to the divine Nārāyaṇa, the cause of the three worlds !

[60] LAKṢMAṆA—*(Seeing)* Ey, who, indeed, is this?

[61] He has his head adorned with gems and his long eyes are beautiful and red. He is dark as a fresh blue lotus and has the gait of an elephant in rut. Risen out of the midst of the vast waters, with his lustre he seems to make the world of living beings bow down soon before him. [15]

[62] VIBHĪṢAṆA—My lord, here has come the godly Varuṇa.

[63] RĀMA—Is this Varuṇa? O divine Varuṇa, salutation to you.

[64] VARUṆA—The lord of the gods should not salute me Or,

[65] O prince, whence your wrath? Wherefore your excessive rage? O best of men, just say soon what has to be done by us. [16]

66 रामः—लङ्कागमने मार्गं दातुमर्हति भवान् ।

67 वरुणः—एष मार्गः । प्रयातु भवान् । (अन्तर्हितः)

68 रामः—कथमन्तर्हितो भगवान् वरुणः । विभीषण ! पश्य पश्य भगवत्प्रसादान्निष्कम्पवीचिमन्तं सलिलाधिपतिम् ।

69 विभीषणः—देव ! साम्प्रतं द्विधाभूत इव दृश्यते जलनिधिः ।

70 रामः—क्व हनूमान् ?

71 हनूमान्—जयतु देवः !

72 रामः—हनूमन् ! गच्छाग्रतः ।

73 हनूमान्—यदाज्ञापयति देवः । (सर्वे परिक्रामन्ति)

74 रामः—(विलोक्य, सविस्मयम्) वत्स लक्ष्मण ! वयस्य विभीषण ! महाराज सुग्रीव ! सखे हनूमन् ! पश्यन्तु पश्यन्तु भवन्तः । अहो विचित्रता सागरस्य ! इह हि,

---

66 RAMA—You will please give (us) a passage to go to Laṅkā.

67 VARUṆA—Here is the passage; you may go. *(Disappears)*

68 RĀMA—How is it the divine Varuṇa has already disappeared? Vibhīṣaṇa, behold the lord of the waters with motionless waves by the favour of god.

69 VIBHĪṢAṆA—My lord! Now, the ocean looks cut into two, as it were.

70 RĀMA—Where is Hanūmān?

71 HANŪMĀN—Victory to my lord!

72 RĀMA—Hanūmān, lead the way.

73 HANŪMĀN—As my lord commands. *(All move on)*

74 RĀMA—*(Seeing with surprise)* Dear Lakṣmaṇa, friend Vibhīṣaṇa, great king Sugrīva, friend Hanūmān, all of you behold. Ah, the loveliness of the ocean! For, here,

[75] क्वचित् फेनोद्गारी क्वचिदपि च मीनाकुलजलः
क्वचिच्छङ्खाकीर्णः क्वचिदपि च [1]नीलाम्बुदनिभः ।
क्वचिद्वीचीमालः क्वचिदपि च [2]नक्रप्रतिभयः
क्वचिद्भीमावर्तः क्वचिदपि च निष्कम्पसलिलः ॥१७॥

[76] भगवत्प्रसादादतीतः सागरः ।

[77] हनुमान्—देव ! इयमियं लङ्का ।

[78] रामः—(चिरं विलोक्य) अहो राक्षसनगरस्य [3]श्रीरचिराद्विपत्स्यते ।

[79] मम शरवर-घात-पात-भग्ना कपिवर-सैन्यतरङ्ग-ताडितान्ता ।
उदधि-जलगतेव नौर्विपन्ना निपतति रावण-कर्णधारदोषात् ॥

[80] सुग्रीव ! अस्मिन् सुवेलपर्वते क्रियतां सेनानिवेशः । (उपविशति)

[81] सुग्रीवः—यदाज्ञापयति [4]देवः । नील ! एवं क्रियताम् ।

[1] नक्रप्रतिभयः [2] नीलाम्बुदनिभः [3] परा लक्ष्मीरचिराद् [4] महाराजः

[75] It belches out foam in one place and has its water infested by fishes in another; in one part, it is covered with shells and in another, has the hue of a blue cloud; on one side, it has a row of billows and on another, is fearful with crocodiles; here it is with a dreadful whirlpool and there with still water. [17]

[76] By the divine lord's favour the ocean has been crossed!

[77] HANŪMĀN—My lord, this is Laṅkā.

[78] RĀMA—*(Gazing for a long time)* Alas, the beauty of the demon's city will be destroyed before long.

[79] Broken by blows of the blasts of my eminent arrows and the sides (of it) struck down by the waves in the form of hosts of monkey-chiefs, it will sink like a ship lost amidst the ocean waters by the fault of the pilot Rāvaṇa. [18]

[80] Sugrīva, pitch the camp on this Suvela hill. *(Sits)*

[81] SUGRĪVA—As my lord commands. Nila, do so.

82 (प्रविश्य) नीलः—यदाज्ञापयति महाराजः । (निष्क्रम्य, प्रविश्य) जयतु देवः । क्रमान्निवेश्यमानासु सेनासु वृन्दपरिग्रहेषु परीक्ष्यमाणेषु पुस्तकप्रामाण्यात् कुतश्चिदप्यविज्ञायमानौ द्वौ वनौकसौ गृहीतौ । वयं न जानीमः कर्तव्यम् । [1]देवस्तस्मात् प्रमाणम् ।

83 रामः—शीघ्रं प्रवेशयत्वेतौ ।

84 नीलः—यदाज्ञापयति देवः । (निष्क्रान्तः)

85 (ततः प्रविशति नीलो वानरैर्गृह्यमाणौ वानररूपधारिणौ[2] सम्पुटिकाहस्तौ शुकसारणौ च)

86 वानराः—अह्मो भणतं; कौ युवां भणतम् ।

[अह्मो भणध; के तुम्हे भणध ।]

87 उभौ—भर्तः ! आवामार्यकुमुदस्य सेवकौ ।

[भट्टा ! अह्मे अय्यकुमुदस्स सेवआ ।]

---

[1] तस्माद्देव एव प्रमाणम् । [2] ०धारिणौ शुकसारणौ

---

82 *(Entering)* NILA—As the great king commands. *(Exit and re-enter)* May my lord be victorious ! While the armies were being encamped in an order, and when the persons constituting the troops were being checked with reference to the registers, two monkeys who are not recognisable from any source of evidence have been caught. We know not what to do with them. Therefore your lordship must decide.

83 RĀMA—Soon bring them in.

84 NILA—As my lord commands. *(Exit)*

85 *(Then enters Nila ; so also S'uka and Sāvaṇa disguised as monkeys, hand-cuffed and held by monkeys)*

86 MONKEYS—Ye fellows, speak out ; who are you ?

87 BOTH-Master, we are the servants of revered Kumuda.

88 वानराः—भर्तः ! आर्यकुमुदस्य सेवकावित्यात्मानमपदिशतः ।
[भट्टा ! अय्यकुमुदस्स सेवअ त्ति अत्ताणं अवदिसन्ति ।]

89 विभीषणः—(सावधानं शुकसारणौ विलोक्य)

स्वसैनिकौ न चाप्येतौ न चाप्येतौ वनौकसौ ।
प्रेषितौ रावणेनैतौ राक्षसौ शुकसारणौ ॥ १९ ॥

90 उभौ—(आत्मगतम्) हन्त ! कुमारेण विज्ञातौ स्वः । (प्रकाशम्) आर्य ! आवां खलु राक्षसराजस्य विप्रतिपत्त्या विपद्यमानं राक्षसकुलं दृष्ट्वास्पदमलभमानौ आर्यसंश्रयार्थं वानररूपेण सम्प्राप्तौ ।

91 रामः—वयस्य विभीषण ! कथमिव भवान् [1]मन्यते ?

92 विभीषणः—देव !

93 एतौ हि राक्षसेन्द्रस्य सम्मतौ मन्त्रिणौ नृप ।
प्राणान्तिकेऽपि व्यसने लङ्केशं नैव मुञ्चतः ॥ २० ॥

---

[1] तर्कयति

---

88 MONKEYS—Sire, they pretend as the servants of the revered Kumuda.

89 VIBHĪṢAṆA—(*Attentively having gazed at S'uka and Sāraṇa*) These are not our soldiers and these are not monkeys too. These are the demons S'uka and Sāraṇa sent by Rāvaṇa. [19]

90 BOTH—(*To themselves*) Ah ! we have been recognised by the prince. (*Aloud*) Sir, seeing the demon-race in danger by the perversity of the demon-king, and not getting any place (there), we came disguised as monkeys seeking the refuge of your noble self.

91 RĀMA—Friend Vibhīṣaṇa, how do you feel?

92 VIBHĪṢAṆA—My lord,

93 These two are the favourite ministers of the demon

94 तस्माद्यथार्हं दण्डमाज्ञापयतु [1]देवः ।

95 रामः—विभीषण ! मा मैवम् ।

96 अनयोः शासनादेव न मे वृद्धिर्भविष्यति ।
क्षयो वा राक्षसेन्द्रस्य तस्मादेतौ विमोचय ॥२१॥

97 लक्ष्मणः — यदि विमुञ्चेत् , सर्वस्कन्धावारं प्रविश्य, परीक्ष्य पुनर्मोक्षमाज्ञापयत्वार्यः ।

98 रामः—सम्यगभिहितं लक्ष्मणेन । नील ! एवं क्रियताम् ।

99 नीलः—यदाज्ञापयति देवः ।

100 रामः—अथवा एहि तावत् ।

101 उभौ—इमौ स्वः ।

102 रामः—अभिधीयतां मद्वचनात् [illegible] राक्षसेन्द्रः—

---

[1] दण्डमाज्ञापयितुमर्हति महाराजः ।

---

king. O lord of men! never will they desert the king of Laṅkā even in a calamity that would end their lives. [20]

94 Therefore your lordship may order a suitable punishment.

95 RĀMA—Vibhīṣaṇa, nay; not so.

96 By just punishing these two, there won't be any gain to me; neither will there be any loss to the demon-king. Therefore set them free. [21]

97 LAKṢMAṆA—If they are to be set free, may your lordship order for their release after they have entered and looked into all our army.

98 RĀMA—Lakṣmaṇa has said aright. Nīla, please do so.

99 NĪLA—As my lord commands.

100 RĀMA—Or, come here please.

101 BOTH—Here we are.

102 RĀMA—Please convey this message of mine to that demon-king—

103 'मम दारापहारेण स्वयङ्ग्राहितविग्रहः ।
आगतोऽहं न पश्यामि द्रष्टुकामो रणातिथिः' ॥ इति ।

104 उभौ—यदाज्ञापयति देवः । (निष्क्रान्तौ)

105 रामः—विभीषण! वयमपि तावदानन्तरीयं [1]बलं परीक्षिष्यामहे।

106 विभीषणः—यदाज्ञापयति देवः ।

107 रामः—(परिक्रम्य, विलोक्य) अस्तमितो भगवान् दिवाकरः ।
सम्प्रति हि, 108 अस्ताद्रिमस्तकगतः प्रतिसंहृतांशुः
सन्ध्यानुरञ्जितवपुः प्रतिभाति सूर्यः ।
रक्तोज्ज्वलांशुकवृते द्विरदस्य कुम्भे
जाम्बूनदेन रचितः पुलको यथैव ॥ २३ ॥

(निष्क्रान्ताः सर्वे)

इति चतुर्थोऽङ्कः

---

[1] तावदानन्तर्यं [2] कृतः

---

103 "Forced to take this war-fare by yourself through the abduction of my wife, I have come as a guest of war desirous of seeing you, (but yet) do not see you. [22]

104 BOTH—As your lordship commands. *(Exeunt ambo)*

105 RĀMA–Vibhīṣaṇa, we too shall examine the entire army.

106 VIBHĪṢAṆA—As my lord commands.

107 RĀMA—*(Moving along and looking round)* Ey! the divine sun has set. For, now—

108 Having gone to the summit of the setting mountain with his rays contracted and body reddened by the twilight, the sun shines like the *Pulaka* ornament made of gold adorning an elephant's fore-head covered with a bright red silk.

(Exeunt omnes)

END OF THE FOURTH ACT

अथ पञ्चमोऽङ्कः

(तत प्रविशति राक्षसकाञ्चुकीय)

[1] राक्षसकाञ्चुकीयः — क इह भो ! प्रवालतोरणद्वारमशून्य कुरुते ? (प्रविश्या यो राक्षस)

[2] राक्षसः—आर्य ! अयमस्मि । किं क्रियताम् ?

[3] काञ्चुकीयः—गच्छ, महाराजस्य [1]शासनाद् विद्युज्जिह्वस्तावद् आहूयताम् । (निष्क्रान्त)

[5] राक्षसः—आर्य ! तथा ।

[6] काञ्चुकीयः — अहो ! खलु विपद्यमानाभ्युदये [2]राक्षसकुले विपन्नसर्वसाधनस्य निहतवीरपुरुषस्य स्वयं च प्राणसशय प्राप्तस्येदानीमपि प्रसन्नत्व ोपगच्छति महाराजस्य बुद्धि । को हि नाम,

[1]वचनाद् [2]राक्षसराजकुले

ACT V

(Then enters a demon chamberlain)

[1] THE DEMON CHAMBERLAIN—Hello who is here on duty at the Coral gate Entrance? *(Another demon entering)*

[2] DEMON—Sir it is I, what shall I do (for you)?

[4] CHAMBERLAIN—Go, please call Vidyujjihva by the king's order *(Exit)*

[5] DEMON—Well, sir

[6] CHAMBERLAIN—Alas! Even now the mind of the king has not gained sedateness, although all (his) resources in the demon race whose prosperity is in danger has failed, although the heroic warriors are killed and himself has encountered danger to his own life For, who, indeed—

7 चलत्तरङ्गाहतभीमवेलमुदीर्णनक्राकुलनीलनीरम् ।
समुद्रमाक्रान्तमवेक्ष्य तस्मै दारप्रदानान्न करोति शान्तिम् ॥

8 अपि च,

9 प्रहस्तप्रमुखा वीराः कुम्भकर्णपुरस्सराः ।
निहता राघवेणाद्य शक्रजिच्चापि निर्गतः ॥ २ ॥

10 एवमपि गते,

11 [1]मदनवशगतो महानयार्थं सचिववचोऽप्यनवेक्ष्य वीरमानी ।
रघुकुलवृषभस्य तस्य देवीं जनकसुतां न ददाति योद्धुकामः ॥

12 (प्रविश्य) विद्युज्जिह्वः—अपि सुखमार्यस्य ?

13 काञ्चुकीयः—विद्युज्जिह्व ! गच्छ, [2]महाराजवचनाद् राम-लक्ष्मणयो शिर प्रतिकृतिरानीयताम् ।

---

1 मदनपरवशः 2 महाराजस्य शासनाद्

---

7 Would not make peace by restoring *his* wife to *him*, even after seeing the sea crossed by *him*?—the sea, with its dreadful shore hit back by the rolling waves and with the blue waters full of alligators rising up [1]

8 Moreover,

9 Heroes such as Prahasta, Kumbhakarṇa and others have been killed to day by Raghava, and even Indrajit has gone [2]

10 Even in such a plight,

11 Over-powered by lust and disregarding the ministers' words, this proud hero, keen on fighting, does not give back Janaka's daughter, the queen of that bull of the Raghu race, in order to (face) a great misfortune. [3]

12 (*Entering*) VIDYUJJIHVA—How do you do, sir?

13 THE CHAMBERLAIN-Vidyujjihva, go, please bring the

31 विद्युज्जिह्वः—यदाज्ञापयति महाराजः । (निष्क्रान्तः)

32 काञ्चुकीयः—यावदहमपि महाराजस्य प्रत्यन्तरीभविष्यामि ।

(निष्क्रान्तः)

33 विष्कम्भकः

34 (ततः प्रविशति राक्षसीगणपरिवृता सीता)

35 सीता–किन्नु खल्वार्यपुत्रस्यागमनेन प्रह्लादितस्य हृदयस्याद्यावेग इव संवृत्तः । अनिष्टानि निमित्तानि च दृश्यन्ते । एवमपीदानीं[1] हृदयस्य महानभ्युदयो वर्धते । सर्वथेश्वराः शान्तिं कुर्वन्तु । [किण्णु क्खु अय्यउत्तस्स आगमणेण पह्लादिअस्स हिअअस्स अज्ज आवेओ विअ संवुत्तो । अणिट्ठाणि णिमित्ताणि अ दिस्सन्ति । एवं वि दाणिं[1] (अद्धाहिअं?) हिअअस्स महन्तो अब्भुदओ वड्ढइ । सव्वहा इस्सरा सन्तिं करन्तु ।]

36 (ततः प्रविशति रावणः)

37 रावणः— मा तावत् ,

---

[1] तावत् (दाव)

---

likeness of the heads of Rāma and Lakṣmaṇa by the order of the king.

31 VIDYUJJIHVA—As the king commands. *(Exit)*

32 THE CHAMBERLAIN—I too shall go and wait on the king. *(Exit)*

33 END OF THE INTERLUDE

34 *(Then enters Sītā surrounded by a group of demonesses)*

35 SĪTĀ—How is it, my heart which was delighted by my lord's arrival is somewhat uneasy now? Bad omens too, are noticed. Even thus, my heart's joy is now increasing. By every means, let the gods make is peaceful *(for me)*.

36 *(Then enters Rāvaṇa)*

37 RĀVAṆA—O! forbid (this).

[81] एषा विहाय भवनं मम सम्प्रयाता
नारी नवामलजलोद्भवलग्नहस्ता ।
लङ्का यदा हि समरे वशमागता मे
पौलस्त्यमाशु परिजित्य तदा गृहीता ॥ ४ ॥

[82] भवति ! तिष्ठ तिष्ठ । न खलु न खलु गन्तव्यम् । किं ब्रवीषि ? 'उत्सृज्य त्वां राममुपगच्छामि' इति ? आः अपध्वंस !

[83] बलादेव गृहीतासि तदा वैश्रवणालये ।
[1]बलादेव ग्रहीष्ये त्वां हत्वा राघवमाहवे ॥ ५ ॥

[84] किमनया ? यावदहमपि सीतां विलोभयिष्ये । (मदनावेशं निरूप्य) अहो तु खल्वतुलबलता कुसुमधन्वनः ! कुतः,

[85] निद्रां मे निशि [2]विस्मरन्ति नयनान्यालोक्य सीताननं
तत्संश्लेषसुखार्थिनी तनुतरा याता तनुः पाण्डुताम् ।

---

[1] बलात्पुनर्ग्रहीष्ये [2] न स्मरन्ति

---

[81] This lady Lankā, who has a fresh white lotus held in her hand, and who, when seized after conquering Kubera quickly in battle, came to my possession is now going forth leaving my abode [4]

[82] Stay, lady, stay Not at all should you go. Do you say—'Leaving you, I go to Rāma'? Ah! pack off

[83] You were seized only by force then, in Kubera's abode. I will seize you (once again) only by force after killing Rāghava in a battle [5]

[84] What of her? I will just allure Sitā *(Gesticulating the influence of love)* Ah! How great the incomparable power of the flower-bowed god! For,—

[85] Beholding Sitā's face, my eyes forget sleep during the night Coveting the joy of her embrace, my body has

सन्तापं रमणीयवस्तुविषये बध्नाति पुष्पेषुणा
कष्टं निर्जितविष्टपत्रयभुजो निर्जीयते रावणः ॥ ६ ॥

86 (उपेत्य) सीते ! त्यज त्वमरविन्दपलाशनेत्रे[1]
चित्तं हि मानुषगतं मम चित्तनाथे !
शस्त्रेण मेऽद्य समरे विनिपात्यमानं
प्रेक्षस्व लक्ष्मणयुतं तव चित्तकान्तम् ॥ ७ ॥

87 सीता—हं मूढः खल्वसि रावणकः, यो मन्दरं हस्तेन तुलयितुकामः।
[हं मूढो खु सि रावणओ, जो मन्दरं हत्थेण तुलयिदुकामो।]

88 (प्रविश्य) राक्षसः[2]—जयतु महाराजः !

89 एते तयोर्मानुषयोः शिरसी राजपुत्रयोः ।
युधि हत्वा कुमारेण गृहीते त्वत्प्रियार्थिना ॥ ८ ॥

90 रावणः—सीते ! पश्य, पश्य तयोर्मानुषयोः शिरसी ।

---

1 ॰विन्दविशालनेत्रे 2 काञ्चुकीय.

grown thinner and attained a paleness, and bears suffering in respect of lovely objects. *Alas! Rāvaṇa, whose arms subdued the three worlds, is being vanquished by the flower-arrowed god.* [6]

86 *(Going near)* O Sitā, with eyes resembling lotus-leaves, abandon your mind set on a mortal. O mistress of my heart, see to-day your heart's beloved together with Lakṣmaṇa, felled by my weapon in the battle-field. [7]

87 SITĀ—Humph! you are a silly roarer, as you wish to poise the Mandara mountain on your hand.

88 *(Entering)* DEMON—Victory to the great king!

89 These two heads are of those two mortal princes, secured after slaying them in battle, by our prince seeking to do good to you. [8]

90 RĀVAṆA—Sitā, see; see the heads of those two mortals;

31 सीता—हा आर्यपुत्र ! [हा अय्यउत्त !] (इति मूर्छिता पतति)

32 रावणः—सीते ! भावं परित्यज्यं मानुषेऽस्मिन् गतायुषि ।
अद्यैव त्वं विशालाक्षि ! महतीं श्रियमाप्नुहि ॥

33 सीता—(प्रत्यभिज्ञाय) हा आर्यपुत्र ! परिमल-नवकमल-सन्निभे वदने परिवृत्तनयने पश्यन्ती अतिधीरा खल्वस्मि मन्दभागा । हा आर्यपुत्र ! एतस्मिन् दुःखसागरे मां निक्षिप्य कुत्र गतोऽसि ? यावन्न म्रिये । किन्तु खल्वलीकमेतद् भवेत् । भद्र ! येनासिनार्यपुत्रस्यासदृशं कृतं तेन मामपि मारय ।

[हा अय्यउत्त ! परिमळणवकमळसण्णिहे वदणे परिवुत्तणअणे पेक्खन्दी अदिधीरा खु म्हि मन्दभाआ । हा अय्यउत्त ! एदस्सिं दुःखसाअरे मं णिक्खिविअ कहिं गदो सि ? जाव ण मरामि । किंणुखु अळिअं एदं भवे । भद्द ! जेण असिणा अय्यउत्तस्स असरिसं किदं, तेण मं वि मारेहि ।]

34 रावणः—व्यक्तमिन्द्रजिता युद्धे हते तस्मिन् नराधमे ।
लक्ष्मणेन सह भ्रात्रा केन त्वं मोक्षयिष्यसे ॥

---

31 SĪTĀ—Ha, my lord! *(Falls unconscious)*

32 RĀVAṆA—Sita, abandoning your love for this mortal who is dead, secure this very day a great fortune, O large-eyed lady! [५]

33 SĪTĀ—*(Recovering)* Alas, my lord! to gaze at the upturned eyes in your face resembling a fragrant fresh lotus, I have been indeed very hard-hearted, unfortunate me! Ha, my lord! Having cast me into this ocean of misery, where have you gone? I do not die even. Could all this be false? Good sir, with the same sword with which this dreadful deed was wrought on my lord, slay me too.

34 RĀVAṆA—When that wretch together with his brother Lakṣmaṇa has been cleary slain by Indrajit in battle, by whom will you be released? [६]

35 (नेपथ्ये) रामेण रामेण ।

36 सीता —चिर जीव !

37 (प्रविश्य) राक्षसः—(ससम्भ्रमम्) रामेण रामेण ।

38 रावणः—कथं कथं रामेणेति ?

39 राक्षसः — प्रसीदतु प्रसीदतु महाराज. । अतिपातिवृत्तान्तनिवेदनत्वरयावस्थान्तर नावेक्षितम ।

40 रावणः—ब्रूहि ब्रूहि । कि कृतं मनुजतापसेन ?

41 राक्षसः—श्रोतुमर्हति महाराज । तेन खलु,

42 उदीर्णसत्त्वेन महाबलेन लङ्केश्वर त्वामभिभूय शीघ्रम् ।
सलक्ष्मणेनाद्य हि राघवेण प्रसह्य युद्धे निहतः सुतस्ते ॥

43 रावणः—आ दुरात्मन् ! समरभीरो !

44 देवाः सेन्द्रा जिता येन दैत्याश्चापि पराङ्मुखाः ।
इन्द्रजित् सोऽपि समरे मानुषेण निहन्यते ॥ १२ ॥

---

35 *(Behind the curtain)* By Rama, by Rama

36 SITA—Live long!

37 *(Entering)* RAKSASA—*(Excited)* By Rama, by Rama

38 RAVANA—What do you mean by 'By Rama'?

39 RĀKSASA—Pray, pardon, great king! In my haste to report to you urgent news, the peculiar situation (of yours) was not paid heed to

40 RAVANA—Speak, speak, what has been done by that mortal ascetic?

41 RĀKSASA—Deign to listen, great king! Indeed, he,—

42 Raghava of excessive courage and great strength, together with Laksmana, having over powered you soon, has slain your son by force [11]

43 RAVANA—Ha villian! coward!

44 Would ever Indrajit be slain by a mortal in fight?

45 राक्षसः —— प्रसीदतु प्रसीदतु महाराजः । महाराजपादमूले कुमारमन्तरेणानृतं नाभिधीयते ।

46 रावणः—हा वत्स ! मेघनाद ! (इति मूर्छितः पतति)

47 राक्षसः—महाराज, समाश्वसिहि समाश्वसिहि !

48 रावणः—(प्रत्यभिज्ञाय)

हा वत्स ! सर्वजगतां ज्वरकृत् ! कृतास्त्र !
हा वत्स ! वासवजिदानतवैरिचक्र !
हा वत्स ! वीर ! गुरुवत्सल ! [1]युद्धशौण्ड
हा वत्स ! मामिह विहाय गतोऽसि कस्मात् ॥१३॥

(इति [2]मोहमुपगत)

49 राक्षसः —— हा धिक् ! त्रैलोक्यविजयी लङ्केश्वर एतामवस्थां प्रापितो हतकेन विधिना । महाराज, समाश्वसिहि समाश्वसिहि ।

---

[1] युद्धशूर [2] इति पतति

---

when gods inclusive of Indra have been vanquished, and daityas turned away by him? [12]

45 RĀKṢASA—Be pleased, be pleased, great king A lie about the prince is never uttered before your majesty.

46 RĀVAṆA—Ha my child, Meghanāda!

(Falls down in a swoon)

47 RĀKṢASA—Great king! take heart, take heart

48 RĀVAṆA—*(Recovering)* Ha! my child, versed in arms, and a torment to all worlds! Alas! my dear conqueror of Indra, who had humbled the whole circle of your enemies! Alas! my son, a hero, dear to your parents and skilled in fight! Alas! my dear boy! why have you gone away leaving me here? [13] *(Swoons)*

49 RĀKṢASA—O fie upon it! The lord of Laṅkā

50 रावणः— (समाश्वस्य) इदानीमनर्थहेतुभूतया सीतया किमनया, त्रैलोक्यविजयविफलया चपलया श्रिया च ? किं भोः कृतान्तहतक ! अद्यापि भयविह्वलोऽसि ?

51 इदानीमपि निःस्नेहो वत्सेनेन्द्रजिता विना ।
कष्टं कठोरहृदयो जीवत्येष दशाननः ॥ १४ ॥

(इति सन्तापात् पतति)

52 राक्षसः— हा ! भो रजनीचरवीराः[1] ! एवं गते राजन्यन्तःकक्ष्यास्थिता रक्षिणश्चाप्रमत्ता भवन्तु भवन्तः ।

53 (नेपथ्ये) भो भो रजनीचरवीराः ! समरमुखनिरस्तप्रहस्तनिकुम्भकुम्भकर्णेन्द्रजिद्विकलबलजलधिजनितभयचकितविमुखाः ! चपलपलायन-

[1] वीरा । अन्तःकक्ष्या०

---

the conqueror of the triple world, has been brought to this state by the accursed fate! Great king, take heart, take heart!

50 RĀVAṆA—(*Recovering*) Now, of what good is this Sītā, the cause of misfortunes? and this fickle fortune which will be useless even after the conquest of the three worlds? What, Oh, accursed death! even now are you shuddering with fear?

51 Devoid of affection and without the dear son Indrajit, O misery! this hard-hearted Rāvaṇa lives still. [14]

(*Falls down in grief*)

52 RĀKṢASA—Alas! O you demon heroes! when the king is in such a state, you, guards in the inner apartments, should be watchful.

53 (*Behind the curtain*) O, you demon warriors, turning your backs timidly in fright caused by the ocean like army getting dispirited by the death of Prahasta, Nikumbha,

मनुचितमविरतममरसमराणि जितवतां भवतामथ च [1]'विश्वविजयविख्यातविशद्बाहुशालिनि भर्तर्यत्र स्थितवति लङ्केश्वरे'[2]।

84 रावणः—(श्रुत्वा, सामर्षम्) [3]'गच्छ, भूयो ज्ञायतां वृत्तान्तः।

85 राक्षसः—यदाज्ञापयति महाराजः'[4]। (निष्क्रम्य, प्रविश्य) जयतु महाराजः। एष हि रामः।

86 धनुषि निहितबाणस्त्वामतिक्रम्य गर्वा-
द्धरिगणपरिवारो हाससम्फुल्लनेत्रः।
रणशिरसि सुतं ते पातयित्वा तु राज-
न्नभिपतति हि लङ्कां सन्दिधक्षुर्यथैव ॥१५॥

87 रावणः—(सहसोत्थाय, सरोषम्) क्वासौ! क्वासौ! (असिमुद्यम्य)

---

[1] विश्वलोकविजय० [2] लङ्केश्वरे। तस्मादप्रमत्ता भवन्तु भवन्तः।
[3] गच्छ, ज्ञायतां ...। [4] लङ्केश्वरः

Kumbhakarṇa and Indrajit in the van of battle! This timorous fight does not become of you who have won the battles against the gods successively; and more so when our master, the lord of Laṅkā, adorned with his twenty arms renown for conquering the entire universe is still here.

84 RĀVAṆA—*(Listening angrily)* Go, get more news.

85 RĀKṢASA—As the great king commands! *(Exit and re-enter)* Victory, great king! This Rāma,

86 Having fixed an arrow to his bow ignoring you in his arrogance and having slain your son in the van of the fight, he,—with the train of his monkey-troops, his eyes wide open as he is smiling,—is rushing towards Laṅkā, as if to set it ablaze. [15]

87 RĀVAṆA—*(Suddenly rising in rage)* Where is he? Where is he? *(Raising his sword)*

58 वज्रीभकुम्भतटभेदकठोरधारः
क्रोधोपहारमसिरेष विधास्यति त्वाम् ।
सम्प्रत्यवन्त्वनिमिषा इह मत्करस्थः :
क्षुद्र ! क्व यास्यसि कुतापस ! तिष्ठ·तिष्ठ ॥१६॥

59 राक्षसः—महाराज ! अलमतिसाहसेन ।

60 सीता—अनिष्टान्यनर्हाण्यनिमित्तानीदानीं कुर्वतो रावणस्याचिरेण मरणं भविष्यति । [अनिट्ठानि अणरुहाणि अणिमित्ताणि इदाणिं करअतस्स रावणस्स अइरेण मरणं भविस्सदि ।]

61 रावणः — अस्याः कारणेन बहवो भ्रातरः सुताः सुहृदश्च मे निहताः । तस्मादमित्रविषयमस्या हृदयं भित्त्वा कृतान्त्रमालालङ्कृतः खड्गाशनिपातेन समनुजयुगलं सकलवानरकुलं ध्वंसयामि ।

62 राक्षसः—प्रसीदतु प्रसीदतु महाराजः । [1]अलमलमिदानीमरि-

[1] अलमलं क्लीबवचो न कर्तव्यः

58 This sword, whose edge is hardened by the cleaving of the wide temples of the elephants of Indra and which I hold in my hand here, shall make you an offering to my wrath. Let the gods protect you. Vile fellow, whither are you going? Stay, stay; you miserable ascetic.

59 RĀKSASA—O great king, do not be too rash

60 SĪTĀ—Very soon there shall be the death of Rāvaṇa who now does unpleasant, unworthy and purposeless deeds.

61 RĀVAṆA—On account of this woman, so many brothers, sons and friends of mine have been slain. Hence, having cleaven her heart, the home of enmity, and adorned with the garland of her entrails, I shall destroy the whole host of monkeys together with the two mortals, with a blow from my sword which is like a thunder-bolt.

62 RĀKṢASA—Be pleased, be pleased O king! Enough

बलावलेपमन्तरेणानवरतवृथाप्रयासेन । अवश्यं स्त्रीवधो न कर्तव्यः ।

63 रावणः—तेन हि ¹स्यन्दनमानय ।

64 राक्षसः—यदाज्ञापयति महाराजः । (निष्क्रम्य, प्रविश्य) जयतु महाराजः । इदं स्यन्दनम् ।

65 रावणः—(रथमारुह्य)

समावृतं सुरैरद्य सीते द्रक्ष्यसि राघवम् ।
मम चापच्युतैस्तीक्ष्णैर्बाणैराक्रान्तचेतसम् ॥१७॥

(निष्क्रान्तः सपरिवारो रावणः)

66 सीता—ईश्वराः ! आत्मनः कुलसदृशेन चारित्रेण यद्यहमनुसराम्यार्यपुत्रम्, आर्यपुत्रस्य विजयो भवतु । [इस्सरा ! अत्तणो कुलसरिसेण चारित्तेण जदि अहं अणुसरामि अय्यउत्तं, अय्यउत्तस्स विजओ होदु ।]

(निष्क्रान्ता)

इति पञ्चमोऽङ्कः

---

¹ क्षिप्रमानीयतां स्यन्दनः

---

of endless vain efforts against the arrogance of the enemy's army, now. And surely a woman should not be put to death.

63 RĀVAṆA—Well then, get my chariot.

64 RĀKṢASA—As the great king commands. *(Exit and re-enter)* Victory to the great king! Here is the chariot.

65 RĀVAṆA—*(Mounting the chariot)* To-day, Sita, you shall see Rāma surrounded by gods (and) his heart beset with sharp arrows shot from my bow. [17]

(Exit Rāvaṇa with retinue)

66 SĪTĀ—O gods! If I have been following my lord with the faithfulness beseeming my family (tradition), may my lord be victorious. *(Exit)*

END OF THE FIFTH ACT

अथ षष्ठोऽङ्कः

(ततः प्रविशति विद्याधरास्त्रयः)

2 सर्वे—एते स्मो भो ! एते स्म ।

3 प्रथमः— इक्ष्वाकुवंश-विपुलोज्ज्वल-दीप्तकेतोः

4 द्वितीयः— रामस्य रावणवधाय कृतोद्यमस्य ।

5 तृतीयः— सङ्ग्रामदर्शन-कुतूहल-बद्ध-चित्ताः

6 सर्वे— प्राप्ता वयं हिमवतः शिखरात् प्रतूर्णम् ॥

7 प्रथमः — चित्ररथ ! एते देवदेवर्षिसिद्धविद्याधरादयो निरन्तरं नभः कृत्वा स्थिताः । तस्माद्वयमप्येतेषामेतान् गणान् परिहरन्तः स्वैरमेकान्ते स्थित्वा रामरावणयोर्युद्धविशेषं पश्याम ।

ACT VI

(Then enter three Vidyādharas)

2 ALL—Here we are, Oh! here we are!

3 THE FIRST—Of Rāma, the large, bright and radiant standard of the Ikṣvāku race,

4 THE SECOND—Of Rāma engaged in the destruction of Rāvaṇa,

5 *THE THIRD—The fight (of that Rāma), our minds* are filled with eagerness to behold

6 ALL—(Hence) we have swiftly arrived (here) from the peak of the Himālayas [1]

7 THE FIRST—Citraratha! These gods godly sages Siddhas, Vidyādharas, and such others are here crowded in the sky Hence, we too, avoiding the groups of these and remaining aloof, shall freely behold the strange fight between Rāma and Rāvaṇa

[8] उभौ—बाढम् । (तथा कृत्वा)

[9] प्रथमः—अहो प्रतिभयदर्शनीया खल्वियं युद्धभूमिः । इह हि,

[10] रजनिचरशरीरनीरकीर्णा
कपिवरवीचियुता वरासिनक्रा ।
उदधिरिव विभाति युद्धभूमी
रघुवरचन्द्रशरांशुवृद्धवेगा ॥ २ ॥

[11] द्वितीयः—एवमेतत् ।

[12] एते पादपशैलभग्नशिरसो मुष्टिप्रहारैर्हताः
क्रुद्धैर्वानरयूथपैरतिबलैरुत्पुच्छकर्णैर्वृताः ।
कण्ठग्राहविवृत्ततुङ्गनयनैर्दष्टोष्ठतीव्रैर्मुखैः
शैला वज्रहता इवाशु समरे [1]रक्षोगणाः पातिताः ॥

[1] रक्षोवराः

[8] BOTH—Very well. *(They do so)*

[9] THE FIRST—Lo! This battle-field is an abhorring sight. Here, indeed,

[10] This battle-field appears like an ocean flooded with the water-like corpses of demons, full of wave-like monkey heroes, (infested) with sharp swords that are like crocodiles and where the tides surge with the beam-like arrows of the moon-resembling Rāma. [2]

[11] THE SECOND—Just so.

[12] These Rākṣasa troops,—their heads broken with trees and rocks, slain by blows from the fists, surrounded by the enraged monkey captains who are of great might and have their tails and ears made erect, with eyes upturned and protruding as they are strangled, and with faces fierce on account of bitten lips,—are rapidly felled in the fight, like mountains by the thunderbolt of Indra. [3]

13 तृतीयः—एते चापि द्रष्टव्या भवद्भ्याम् ;

14 निशित-निमल-खड्गाः क्रोधनिस्फारिताक्षा
विमल-विकृत-दंष्ट्रा नीलजीमूतकल्पाः ।
हरिगणपतिसैन्यं हन्तुकामाः समन्ताद्
[1]रभस-विघृत-वक्त्रा राक्षसाः [2]सम्पतन्तः ॥४॥

15 प्रथमः— अहो तु खलु,

16 बाणाः पात्यन्ते राक्षसैर्वानरेषु

17 द्वितीयः— शैलाः क्षिप्यन्ते वानरैर्नैर्ऋतेषु ।

18 तृतीयः— मुष्टिप्रक्षेपैर्जानुसङ्घट्टनैश्च

19 सर्वे— भीमश्चित्रं भोः ! सम्प्रमर्दः प्रवृत्तः ॥

20 प्रथमः—रावणमपि पश्येतां भवन्तौ,

---

[1] रभसविकृतवक्त्रा [2] सम्पतन्ति

---

13 THE THIRD—And these too, should be seen by both of you,

14 With sharp and bright swords, with eyes widened by rage, with shining but hideous teeth, these demons resembling *blue clouds, are rushing in from all sides,* with mouths gaping in their speed, desirous of slaying the troops of the leaders of the monkey host [4]

15 THE FIRST—Oh, indeed!

16 Arrows are showered by the Raksasas upon the monkeys,

17 THE SECOND—Mountains are hurled by the monkeys upon the demons,

18 THE THIRD—And with blows from fists and the inter twining of knees,

19 ALL Lo, a terrible and strange fight has started, [5]

20 THE FIRST—Look both of you at Rāvaṇa,—

[31] कनक-रचित-दण्डां शक्तिमुल्लालयन्तं
[1]विमल-विकृत-दंष्ट्रं स्यन्दनं वाहयन्तम् ।
उदय-शिखरि-मध्ये पूर्णबिम्बं शशाङ्कं
ग्रहमिव भगणेशं राममालोक्य रुष्टम् ॥ ६ ॥

[32] द्वितीयः—राममपि पश्येतां भवन्तौ ।

[33] सव्येन चापमवलम्ब्य करेण वीर-
मन्येन सायकवरं परिवर्तयन्तम् ।
भूमौ स्थितं रथगतं रिपुमीक्षमाणं
क्रौञ्चं यथा गिरिवरं युधि कार्तिकेयम् ॥ ७ ॥

[34] तृतीयः—हहह !

[35] रावणेन विमुक्तेयं शक्तिः कालान्तकोपमा ।
रामेण स्मयमानेन द्विधा छिन्ना धनुष्मता ॥८॥

---

[1] विकृतवदनदंष्ट्रं

---

[31] Whirling a spear of gold handle and driving the chariot, displaying bright and hideous teeth, and furious on seeing Rāma, like the planet (Rāhu) on beholding the full-orbed moon, the lord of all the stars, on the central peak of the East mount [6]

[32] The Second—Behold Rāma also,—

[33] Holding the bow in his left hand and turning a fierce good arrow by the other, himself standing on the ground and gazing at the foe seated in the chariot, just as the war-god (Kārtikeya) gazes in battle at the great Krauñca mountain. [7]

[34] The Third—Ha, ha, ha!

[35] This spear, resembling Death and hurled by Rāvaṇa, has been split into two by the smiling archer Rāma. [8]

[26] प्रथमः—शक्तिं निपातितां दृष्ट्वा क्रोधविस्फारितेक्षणः ।
रामं प्रत्येषवं वर्षमभिवर्षति रावणः ॥ ९ ॥

[27] द्वितीयः—अहो रामस्य शोभा !

[28] एता रावणजीमूताद्बाणधारा विनिस्सृताः ।
विभान्ति राममासाद्य वारिधारा वृषं यथा ॥१०॥

[29] तृतीयः—एष एषः;

[30] कनक-रचित-चापं तीक्ष्णमुद्यम्य शीघ्रं
रण-शिरसि सुघोरं बाणजालं विधून्वन् ।
रथगतमभियान्तं रावणं याति पद्भ्यां
गजपतिमिव मत्तं तीक्ष्णदंष्ट्रो मृगेन्द्रः ॥११॥

[31] सर्वे—अये, ज्वलित इव प्रभयायं देशः ! किन्नु खल्विदम् !

---

[26] THE FIRST—Beholding his spear hit down, Rāvaṇa, with eyes widened by rage, is pouring a shower of arrows upon Rāma. [9]

[27] THE SECOND—Ah, the beauty of Rāma!

[28] These arrow-showers pouring down from the cloud, viz., Rāvaṇa, and falling on Rāma, look like a shower of water pouring on a bull. [10]

[29] THE THIRD—And here, (he),

[30] Swiftly raising his fierce bow made of gold and throwing out a dreadful net work of arrows in the van of the fight, advances on foot towards Rāvaṇa mounted on a chariot and rushing against him like a sharp-toothed lion advancing towards a rutting tusker. [11]

[31] ALL—Ey, this place is lit up, as it were, with a radiance. What could this be?

33 प्रथमः — आ ! युद्धसामान्यजनितशङ्केन महेन्द्रेण प्रेषितो मातलिवाहितो रथः ।

34 द्वितीयः—उपस्थितं मातलिं दृष्ट्वा तस्य वचनाद्रथमारूढवान् रामः।

35 तृतीयः—एष हि,

सुरवर-जय-दर्प-देशिकेऽस्मिन्[1]
दितिसुत-नाशकरे रथे विभाति ।
रजनिचर-विनाश-कारणः[2] सन्
त्रिपुरवधाय यथा पुरा कपर्दी ॥ १२ ॥

36 प्रथमः—अहो महत् प्रवृत्तं युद्धम् !

37 शरवर-परिपीत-तीव्रबाणं नरवर-नैर्ऋतयोः समीक्ष्य युद्धम् ।
विरत-विविध-शस्त्रपातमेते हरिवर-राक्षससैनिकाः स्थिताश्च ॥

---

[1] सुरवरविजयप्रदेशिकेऽस्मिन् [2] ॰विनाशकारणेऽस्मिंस्त्रिपुर॰

---

33 THE FIRST—Ah! It is the chariot driven by Matali and sent by the great Indra who is apprehensive as the fight is so equal!

34 THE SECOND—Seeing Mātali standing by his side, Rāma has mounted the chariot, on his words.

35 THE THIRD—And he,

Being instrumental to the demon's destruction, shines in this chariot which is the destroyer of Diti's children and the guide for Indra's victory and valour, just like S'iva (who shone) before at the massacre of the Three Cities. [12]

36 THE FIRST—Oh! a great fight has come up!

37 These soldiers of the monkey-chief and of the demon having given up the hurling of different weapons, stand simply gazing at the fight between the demon and the king

38 द्वितीयः—अहो तु खलु,

39 चारीभिरेतौ परिवर्तमानौ रथे स्थितौ बाणगणान् वमन्तौ ।
स्वरश्मिजालैर्धरणिं दहन्तौ सूर्याविव द्वौ नभसि भ्रमन्तौ ॥

40 तृतीयः—रावणमपि पश्येतां भवन्तौ ।

41 शरैर्भीमवेगैर्हयान् मर्दयित्वा ध्वजं चापि शीघ्रं बलेनाभिहत्य ।
महद्बाणवर्षं सृजन्तं नदन्तं हसन्तं नृदेवं भृशं भीषयन्तम् ॥१५॥

42 प्रथमः—एष हि रामः ।

43 स्थानाक्रामण-वामनीकृत-तनुः किञ्चित् समाश्वास्य वै
तीव्रं बाणमवेक्ष्य रक्तनयनो मध्याह्नसूर्यप्रभः ।
व्यक्तं मातलिना स्वयं नरपतिर्दत्तास्पदो वीर्यवान्
क्रुद्धः संहितवान् वरास्त्रममितं पैतामहं पार्थिवः ॥

---

of men, wherein the sharp arrows are swallowed by the excellent shafts. [13]

38 The Second—Ah, indeed!

39 These two seated in chariots moving round with war-like motion, and discharging flights of arrows, are like two Suns wandering in the sky, scorching the earth through the net-works of their rays. [14]

40 The Third—Both of you look at Rāvaṇa also, who,

41 Having hit down the horses with arrows of terrible speed and swiftly having attacked the banner by force, has been roaring and creating a great shower of arrows and is trying much to frighten the lord of men who is smiling.

42 The First—Here is Rāma—

43 His body is dwarfed as he stands firm repelling a charge; and after taking breath a little, seeing a pointed arrow he is with blood-red eyes glowing like the mid-day sun; the heroic lord of men is now openly given a clear course by

42 द्वितीयः—एतदस्त्रम्,

43 रघुवरभुजवेग-विप्रमुक्तं ज्वलन-दिवाकर-युक्त-तीक्ष्णधारम् ।
रजनिचरवरं निहत्य सङ्ख्ये पुनरभिगच्छति राममेव शीघ्रम् ॥

46 सर्वे—हन्त निपातितो रावणः ।

47 प्रथमः—रावणं निहतं दृष्ट्वा पुष्पवृष्टिर्निपातिता[1] ।
एता नदन्ति गम्भीरं भेर्यस्त्रिदिवसद्मनाम्[2] ।

48 द्वितीयः—भवतु । सिद्धं देवकार्यम् ।

49 प्रथमः — तदागम्यताम् । वयमपि तावत् सर्वहितं रामं सम्भावयिष्यामः ।

50 उभौ — बाढम् । प्रथमः कल्पः । (निष्क्रान्तास्सर्वे)

51 विष्कम्भकः[4]

[1] पतितो... [2] ०दिवरच्युता [3] भेर्यस्त्रिदिववर्त्मसु [4] इति षष्ठोऽङ्कः

Mâtali himself; and getting enraged, the king has fixed the unrivalled excellent missile presided over by Brahma. [16]

42 The Second—This missile,

43 Discharged by the force of Râma's arm, its sharp edge associated with Fire and Sun, will soon come back to Râma himself, after slaying the demon-king in battle. [17]

46 All—Ah, Râvaṇa is hit down!

47 The First—Seeing Râvaṇa hit down, a shower of flowers has poured down; and these drums of gods are roaring loudly. [18]

48 The Second—Well; the task of the gods has been accomplished.

49 The First—Come along, then. We also shall greet Râma, the benefactor of all

50 Both—Well; an excellent idea. *(Exeunt omnes)*

51 END OF THE PRELUDE

(ततः प्रविशति रामः)

रामः—

हत्वा रावणमाहवेऽद्य तरसा मद्बाणवेगार्दितं
कृत्वा चापि विभीषणं शुभमतिं लङ्केश्वरं साम्प्रतम् ।
तीर्त्वा चैवमनल्पसत्त्वचरितं दोर्भ्यां प्रतिज्ञार्णवं
लङ्कामभ्युपयामि बन्धुसहितः [1]सीतां समाश्वासितुम् ॥

(प्रविश्य) लक्ष्मणः—जयत्वार्यः । आर्य ! एषा ह्यार्यायस्य समीपमुपसर्पति ।

रामः—वत्स लक्ष्मण !

अपायाच्च[2] हि वैदेह्या उषिताया रिपुक्षये ।
दर्शनात् सांप्रतं धैर्यं मन्युर्मे वारयिष्यति ॥ २० ॥

लक्ष्मणः—यदाज्ञापयत्यार्यः । (निष्क्रान्तः)

---

[1] सीतासमाश्वासने [2] अपायस्य हि

(Then enters Rāma)

RĀMA—Very soon having slain Rāvaṇa who was hurt by the force of my shafts in battle to day, *having also* made the virtuous-minded Vibhīṣaṇa lord of Laṅkā now, and having thus swam with both my arms across the *ocean* of vows of no insignificant spirited deeds (—roamings of sea-creatures—), *I* shall proceed together with my *relatives* to Laṅkā in order to console Sītā. [19]

(Entering) LAKṢMAṆA-Victory to my brother! *Brother,* my noble sister-in-law is approaching you here.

RĀMA—Dear Lakṣmaṇa,

Because of her misfortune, anger checks my courage *now from* beholding Vaidehī who has dwelt in the house of an enemy. [20]

LAKṢMAṆA—As my brother commands. *(Exit)*

58 (प्रविश्य) विभीषणः—जयतु देवः !

59 एषा हि राजंस्तव धर्मपत्नी त्वद्बाहुवीर्येण विधूतदुःखा ।
लक्ष्मीः पुरा दैत्यकुलंच्युतेव तव प्रसादात् समुपस्थिता सा ॥

60 रामः—विभीषण ! तत्रैव तावत्तिष्ठतु रजनिचरावमर्शजात-कल्मषा [1]इक्ष्वाकुकुलस्याङ्गभूता राजानं दशरथं पितरमुद्दिश्य न युक्तं भो लङ्काधिपते ! मां द्रष्टुम्[2] । अपि च,

61 मज्जमानमकार्येषु पुरुषं विषयेषु वै ।
निवारयति यो राजन् स मित्रं रिपुरन्यथा ॥२२॥

62 विभीषणः—प्रसीदतु देवः ।

63 रामः—नार्हति भवानतः परं पीडयितुम् ।

---

1 इक्ष्वाकुकुलन्यङ्गभूता A; इक्ष्वाकुकुलावमानसमुत्पन्नपताकाभूता B
2 वक्तुम्

---

58 (*Entering*) VIBHĪṢAṆA—Victory to my lord!

59 Here has come, O king! that faithful wife of yours, whose misery has been removed by the valour of your arms and who is like goddess Lakṣmi formerly released from the demon's house, by your favour. [21]

60 RĀMA—Vibhīṣaṇa, let her stay here alone; sullied by the contact of the demon, she has become a stigma on the Ikṣvaku family. O lord of Laṅkā, with due regard to king Daśaratha, my father, it is not proper that she should see me. Moreover—

61 O king! one who prevents a person from being merged in unworthy objects of the senses is a friend; contrary to this, is a foe. [22]

62 VIBHĪṢAṆA—May it please you, my lord!

63 RĀMA—You should not trouble me any further.

64 (प्रविश्य) लक्ष्मणः—जयत्वार्यः । आर्यस्याभिप्रायं श्रुत्वैवाग्निप्रवेशाय प्रसादं प्रतिपालयत्यार्या । walking

65 रामः—लक्ष्मण ! अस्याः पतिव्रतायाश्छन्दमनुतिष्ठ ।

66 लक्ष्मणः—यदाज्ञापयत्यार्यः । ([1]परिक्रम्य) भो ! कष्टम् ।

67 विज्ञाय देव्याः शौचं च श्रुत्वा चार्यस्य शासनम् ।
धर्मस्नेहान्तरे न्यस्ता बुद्धिर्दोलायते मम ॥ २३ ॥

68 कोऽत्र ?

69 (प्रविश्य) हनूमान्—जयतु कुमारः ।

70 लक्ष्मणः—हनूमन् ! यदि ते शक्तिरस्ति, एवमाज्ञापयत्यार्यः ।

71 हनूमान्—अत्र किं तर्कयति कुमारः ?

72 लक्ष्मणः—निष्फलो मम तर्कः । [2]अथवा वयमार्यस्याभिप्रायमनुवर्तितारः । गच्छामस्तावत् ।

---

[1] किञ्चिद्दृष्ट्वा [2] ननु वयमार्यस्याभिप्रायमनुवर्तयितारः A ०वर्तयिष्यामः B

---

64 (*Entering*) LAKSMANA—Victory to my brother! Just after hearing your intention, sister in law awaits your permission to enter into fire

65 RĀMA—Laksmaṇa, act as per the wish of her who is devoted to her husband

66 LAKSMANA—As my brother bids (*Walking along*)

67 O alas! knowing the chastity of the queen and also hearing my brother's command, my mind placed betwixt duty and affection is swinging [23]

68 Oh, who is there?

69 (*Entering*) HANŪMĀN—Victory to the prince!

70 LAKSMANA—Hanūman, if you are able (tell me what to do), thus orders my brother

71 HANŪMĀN—What does the prince consider in this?

72 LAKSMANA—My consideration is in vain Or, we

73 हनुमान्—यदाज्ञापयति कुमारः । (निष्क्रान्तौ)

74 ([1]प्रविश्य) लक्ष्मणः—प्रसीदत्वार्यः । आर्य ! आश्चर्यमाश्चर्यम् ! एषा ह्यार्या,

75 विकसितशतपत्रदामकल्पा ज्वलनमिहाशु विमुक्तजीविताशा ।
श्रममिह तव निष्फलं च कृत्वा प्रविशति पद्मवनं यथैव हंसी ॥

76 रामः—आश्चर्यमाश्चर्यम् । लक्ष्मण ! निवारय; निवारय ।

77 लक्ष्मणः—यदाज्ञापयत्यार्यः ।

78 (प्रविश्य) हनुमान्—जयतु देवः ।

79 एषा कनकमालेव [2]ज्वलनाद्वर्धितप्रभा ।
पावना पावकं प्राप्य निर्विकारमुपागता ॥ २५ ॥

[1] (तथा कृत्वा, प्रविश्य) [2] पवनाद्वर्धितप्रभात् । पावकात्पावनं प्राप्य...

are only to carry out the intention of my noble brother. We shall go.

73 HANUMĀN—As the prince bids. *(Exeunt ambo)*

74 *(Entering)* LAKṢMAṆA—May it please you brother! Brother, a very great wonder! My noble sister-in-law here,

75 Resembling almost a garland of full-blown lotuses, rendering all your efforts purposeless and abandoning all hopes of life, enters swiftly into the fire here, just as a female swan enters into a lotus grove. [24]

76 RĀMA—Really a great wonder! Lakṣmaṇa, prevent, prevent (her).

77 LAKṢMAṆA—As my brother bids.

78 *(Entering)* HANUMĀN—Hail, my lord!

79 This pure lady, like a gold necklace, having gained contact with the purifying fire, unaffected has come out with lustre increased by the flames. [25]

60 रामः—(सविस्मयम्) किमिति, किमिति ?

61 लक्ष्मणः—अहो आश्चर्यम !

62 (प्रविश्य) [1]सुग्रीवः—जयतु देवः ।

63 को नु खल्वेष जीवन्तीमादाय जनकात्मजाम् ।
प्रणम्यरूपः सम्भूतो ज्वलतो हव्यवाहनात् ॥ २६ ॥

64 लक्ष्मणः — अये, अयमार्यां पुरस्कृत्येत एवाभिवर्तते भगवान् विभावसुः ।

65 रामः—[2]अये, अयं भगवान् हुताशनः । उपसर्पामस्तावत् ।

(सर्वे [3]उपसर्पन्ति)

66 (ततः प्रविशत्यग्निः सीतां गृहीत्वा)

67 अग्निः—एष भगवान् नारायणः । जयतु देवः ।

68 रामः—भगवन् , नमस्ते ।

---

[1] विभीषणः [2] अये, भगवान् विभावसुः A; ....भगवानग्निः । गच्छामस्तावत् B [3] (परिक्रामन्ति)

---

60 RĀMA—*(Astonished)* What, what is it?

61 LAKṢMAṆA—Oh, wonder!

62 *(Entering)* SUGRĪVA—Victory. my lord!

63 Who, indeed, is this of respectable form that has sprung out of the blazing fire, bearing Janakā's daughter alive? [26]

64 LAKṢMAṆA—Ey, here is the divine Fire coming just this way, leading the worthy lady.

65 RĀMA—O, this is the Fire god! We will go to meet him. *(All go near him)*

66 *(Then enters Fire, bearing Sītā)*

67 FIRE—This is god Nārāyaṇa. Victory, my lord!

68 RĀMA—O God! I salute you.

[89] अग्निः— न मे नमस्कारं कर्तुमर्हति देवेशः ।

[90] इमां गृह्णीष्व राजेन्द्र ! सर्वलोकनमस्कृताम् ।
अपापामक्षतां शुद्धां जानकीं पुरुषोत्तम ॥ २७ ॥

[91] अपि च,

[92] इमां भगवतीं लक्ष्मीं जानीहि जनकात्मजाम् ।
सा भवन्तमनुप्राप्ता मानुषीं तनुमास्थिता ॥ २८ ॥

[93] रामः—अनुगृहीतोऽस्मि ।

[94] जानतापि च वैदेह्याः शुचितां धूमकेतन ।
प्रत्ययार्थं हि लोकानामेवमेव मया कृतम् ॥ २९ ॥

[95] (नेपथ्ये दिव्यगन्धर्वा गायन्ति)

[96] नमो भगवते त्रैलोक्यकारणाय नारायणाय !

[97] ब्रह्मा ते हृदयं जगत्त्रयपते ! रुद्रश्च कोपस्तव
नेत्रे चन्द्रदिवाकरौ सुरपते ! जिह्वा च ते भारती ।

---

[89] FIRE—*You, the lord of gods, should not salute me.*

[90] O lord of kings and best of men! accept this sinless, unscathed *and pure Jānaki who is respected by all the* worlds. [27]

[91] Further,

[92] Know this daughter of Janaka to be goddess Lakṣmī; she has come to you, putting on a human body.

[93] RĀMA—I am beholden to you.

[94] O smoke-bannered god! it was just to convince the people that such a thing was done by me, although I knew quite well Vaidehī's purity. [29]

[95] *(Behind the curtain, celestial gandharvas sing)*

[96] Salutations to god Nārāyaṇa, cause of the three worlds!

[97] Brahma is Your heart, O lord of the three worlds!

सब्रह्मेन्द्रमरुद्गणं त्रिभुवनं सृष्टं त्वयैव प्रभो !
सीतेयं जलसम्भवालयरता विष्णुर्भवान् गृह्यताम् ॥

98 (पुनर्नेपथ्ये अपरे गायन्ति)

99 मग्नेयं हि जले वराहवपुषा भूमिस्त्वयैवोद्धृता
विक्रान्तं भुवनत्रयं सुरपते ! पादत्रयेण त्वया ।
स्वैरं रूपमुपस्थितेन भवता देव्या यथा साम्प्रतं
हत्वा रावणमाहवे न हि तथा देवाः समाश्वासिताः ॥

100 अग्निः — भद्रमुख ! एते देवदेवर्षिसिद्धविद्याधरगन्धर्वाप्सरोगणाः स्वविभवैर्भवन्तं वर्धयन्ति ।

101 रामः—[1]अनुगृहीतोऽस्मि ।

---

[1] नमोऽस्तु सर्वदेवेभ्यः

Rudra is your wrath. The Moon and Sun are your two eyes; the Goddess of Speech is your tongue. O lord of the gods! the three worlds, together with Brahmā, Indra and the hosts of Maruts were created only by you. O lord! this Sītā is She (Lakṣmī) who is attached to her lotus-dwelling; You are Viṣṇu. Please accept her. [30]

98 *(Once again others sing behind the curtain)*

99 This earth which had sunk under water was raised only by You in the body of a Boar. O lord of gods! these three worlds were encompassed by you with three strides. The gods were not so much comforted then by the slaying of Rāvaṇa in battle, as they have been now by you who are with your queen putting on (human) forms out of your own free will. [31]

100 FIRE—Sweet-faced sir, these hosts of gods, godly sages Siddhas, Vidyādharas, Gandharvas and Apsarases congratulate you in accordance with their status.

101 RĀMA—I am obliged (to them).

102 अग्निः—भद्रमुख ! अभिषेकार्थमित इतो भवान् । (निष्क्रान्तौ)

103 रामः—[1]यदाज्ञापयति भगवान् ।

104 (नेपथ्ये) जयतु देवः ! जयतु स्वामी ! जयतु भद्रमुखः ! जयतु महाराजः ! जयतु रावणान्तकः ! जयत्वायुष्मान् !

105 विभीषणः[2]—एष एष महाराजः,

106 तीर्त्वा प्रतिज्ञार्णवमाहवेऽद्य सम्प्राप्य देवीं च विधूतपापाम् ।
देवैः समस्तैश्च कृताभिषेको विभाति शुभ्रे नभसीव चन्द्रः ॥

107 लक्ष्मणः[3]—अहो तु खल्वार्यस्य वैष्णवं तेजः !

108 यम-वरुण-कुबेर-वासवाद्यैस्त्रिदशगणैरभिसंवृतो विभाति ।
दशरथवचनात् कृताभिषेकस्त्रिदशपतित्वमवाप्य वृत्रहेव[4] ॥

---

[1] अनुगृहीतोऽस्मि [2] लक्ष्मणः [3] विभीषणः—अहो तु खलु देवस्य....
[4] देवराजः

---

102 FIRE—Sweet-faced sir, this way, this way for consecration, please.

103 RĀMA—As you bid. *(Exeunt ambo)*

104 *(Behind the curtain)* Victory to the lord! Victory to our master! Victory to the sweet-faced one! Victory to the great king! Victory to the destroyer of Rāvaṇa! Victory to the long-lived one!

105 VIBHĪṢAṆA—Here is the great king!

106 Having crossed the ocean of his vows in the fight, having also regained to-day the queen freed of sin, and having been consecrated by all the gods, he shines like the moon in a clear sky. [32]

107 LAKṢMAṆA—Ah, the viṣṇuite lustre in my noble brother!

108 Surrounded by hosts of gods such as Yama, Varuṇa, Kubera and Indra, and having been consecrated on the

109 (ततः प्रविशति कृताभिषेको रामः सीतया सह)

110 रामः—वत्स लक्ष्मण ।

111 येनाहं कृतमङ्गलप्रतिसरो भद्रासनारोपितो-
प्यम्बायाः प्रियमिच्छता नृपतिना भिन्नाभिषेकः कृतः ।
व्यक्तं दैवगतिं गतेन गुरुणा प्रत्यक्षतः साम्प्रतं
तेनैवाद्य पुनः प्रहृष्टमनसा प्राप्ताभिषेकः कृतः ॥ ३४ ॥

112 अग्निः—भद्रमुख ! एता हि महेन्द्रनियोगाद्भरतशत्रुघ्नपुरःसराः प्रकृतयो भवन्तमुपस्थिताः ।

113 रामः—भगवन्, प्रहृष्टोऽस्मि ।

114 अग्निः—इमे महेन्द्रादयोऽमृतभुजो भवन्तमभिवर्धयन्ति ।

115 रामः—अनुगृहीतोऽस्मि ।

---

words of Das'aratha, he shines like Indra when he gained lordship over the gods. [33]

109 *(Then enters Rāma consecrated, with Sītā)*

110 RĀMA—Dear Lakṣmaṇa,

111 My father, after performing the auspicious *Pratisara* function, placed me on the throne but broke off the consecration formerly with the desire of pleasing my mother; by the same father who went the way of fate clearly, but who is with a delighted heart to-day, once again I have been blessed personally with the consecration, now. [34]

112 FIRE—Sweet-faced sir, here are your subjects led by Bharata and S'atrughna, come to you at the command of Mahendra.

113 RĀMA—O god, I am extremely happy.

114 FIRE—These gods *(nectar-eaters)*, such as Mahendra, congratulate you.

115 RĀMA—I am beholden to them.

116 अग्निः—भद्रमुख ! किं ते भूयः प्रियमुपहरामि !

117 रामः—यदि मे भगवान् प्रसन्नः, किमतःपरमहमिच्छामि ।

118 (भरतवाक्यम्)

भवन्त्वरजसो गावः परचक्रं प्रशाम्यतु ।
इमामपि महीं कृत्स्नां राजसिंहः प्रशास्तु नः ॥३५॥

(निष्क्रान्ताः सर्वे)

इति षष्ठोऽङ्कः[1]

[2]अभिषेकनाटकं समाप्तम्

---

[1] अयमेव रामप्रवेशादारभ्य सप्तमोऽङ्कः [2] श्रीरामायणनाटकमवसितम्

---

116 FIRE—Sweet-faced sir, what further pleasing thing can I offer to you?

117 RĀMA—If your divinity is pleased with me, what further thing should I desire!

118 *(Epilogue)*

May the kine be without foulness; may the realm of the foes be subdued; may our lion-like king govern the whole of this earth. [35]

(Exeunt omnes)

END OF THE SIXTH ACT

THUS ENDS THE ABHIṢEKA-NĀṬAKA

INDEX OF VERSES

(154 Verses in all)

SUBHĀṢITAS IN THE TEXT

अधर्म्यः खलु प्रच्छन्नो वधः i 50

अनयोः शासनादेव न मे वृद्धिर्भविष्यति। क्षयो वा राक्षसेन्द्रस्य तस्मादेतौ*

अवश्यं च स्त्रीवधो न कर्तव्यः v 53 [* विमोचय iv 58

अवश्यं युधि वीराणां वधो वा विजयोऽथवा।

तथापि क्षुद्रकर्मेदं मह्यमीषन्मनोज्वरः ॥ iii 37

इमां भगवतीं लक्ष्मीं जानीहि जनकात्मजाम्।

सा भवन्तमनुप्राप्ता मानुषीं तनुमास्थिता ॥ vi 31

ईदृशो लोकधर्मः i 17

एषा कनकमालेव ज्वलनाद्वर्धितप्रभा।

पावना पावकं प्राप्य निर्विकारमुपागता ॥ vi 79

कथं लब्धसटः सिंहो मृगेण विनिपात्यते। गजो वा सुमहान् मत्तः शृगालेन §

किं वक्ष्यतीति हृदयं परिशङ्कितं मे iv 38 [§ निहन्यते iii 80

त्वदागमनादेव सिद्धमस्मत्कार्यम् iv 81

दण्डितस्त्वं हि दण्ड्यत्वात् अदण्ड्यो नैव दण्ड्यते i 68

दूतवधः खलु वचनीयः iii 83

धर्मस्नेहान्तरे न्यस्ता बुद्धिर्दोलायते मम vi 87

भुवमहो दैवस्य विप्रक्रिया ii 36

न ह्येव हि कदाचिज्ज्येष्ठस्य यवीयसो दाराभिमर्शनम् i 18

निर्वेद एव खल्वनुक्तग्राहिणं स्वामिनमुपाश्रितस्य भृत्यजनस्य iii 89

प्रत्ययार्थं हि लोकानामेवमेव मया कृतम् vi 94

बहुमायाश्छलयोधिनश्च राक्षसाः iv 56 [† प्रशास्तु नः ॥ vi 115

भवन्त्वरजसो गावः परचक्रं प्रशाम्यतु। इमामपि महीं कृत्स्नां राजसिंहः †

मद्यमानमकार्येषु पुरुषं विषयेषु वै। निवारयति यो राजन् स मित्रं रिपुरन्यथा।

विपरीतः खलु धर्मः यवीयसि दारवयं पापराक्षसः ii 50 [‡ vi 81

सर्वापराधेष्ववध्याः खलु दूताः iii 79

गुणस्य दुःखस्य चान्तरे दोलायत इव मे हृदयम् ii 83

QUOTABLE LINES IN THE TEXT

अतिधीरा खल्वसि मन्दभागा ii [16] & v [33]
अतिपाति कार्यमिदम् iii [7]
अतिपातिवृत्तान्तनिवेदनत्वरया अवस्थान्तरं नावेक्षितम् v [33]
अथवा वयमार्यस्याभिप्रायमनुवर्तितारः vi [78]
अदृष्टपूर्वोऽयं संभ्रमः iii [6]
अद्य कुशली संवृत्तोऽस्मि iv [41, 47] cf. iv [68]
अद्यापि भयविह्वलोऽस्मि v [50]
अद्यास्मि कुशली राजंस्त्वद्दर्शनविस्मयः iv [43] cf. iv [11]
अनिष्टानि निमित्तानि च दृश्यन्ते v [15]
अप्रमत्ता भवन्तु भवन्तः iv [19]
अभयं दातुमर्हति महाराजः iii [115]
अये ज्वलित इव प्रभयायं देशः vi [31]
अयं कालो देवीमुपसर्पितुम् ii [50]
अलमतिसाहसेन v [69]   अलमलं सम्भ्रमेण iv [81]
अल्पेन कारणेन नागमिष्यति सुग्रीवः i [38]
अवस्था शपथश्चैव सर्वमार्येण चिन्त्यताम् i [46]
अस्ति काचिद्विवक्षा महाराजस्य हितमन्तरेण iii [103]
अस्य जनस्यानुग्रहं तावत्कर्तुमर्हति महाराजः i [33]
अहमेव यास्यामि iii [103]   अहो अकरुणाः खल्वीश्वराः ii [43]
अहो पतिव्रतायास्तेजः ii [33]   अहो विचित्रता सागरस्य iv [11]
अहो स्पर्शो मे परिश्रमः ii [41]
अहं लङ्कार्यस्य प्रसादाद्देवानामपि राज्यमाशंसे i [11]
आगतोऽहं न पश्यामि द्वन्द्वसमो रणातिथिः iv [101]
आर्यपुत्रस्य विरहपरिश्रमोऽपि मे सफलः संशयः ii [53]
आः अपध्वंस v [88]
इन्द्रजिन्मोऽपि समरे मानुषेण निहन्यते ! v [44]
उदधिमध्यगतेव नौर्विरम्भा निरस्ति रावणकर्णधारदोषात् iv [77]

METRICAL ANALYSIS

अनुष्टुप् (श्लोक) — (68) i 3, 8, 12, 15, 18–21, 23, 24; ii 3, 7, 12, 13, 15, 16, 18–20, 23, 24; iii 5, 6, 8–11, 13–15, 18, 20, 22, 24–26; iv 4, 8–11, 14, 16, 19–22; v 2, 5, 8–10, 12, 14, 17; vi 8–10, 18, 20, 22, 23, 25–29, 35

पञ्चमं लघु सर्वत्र सप्तमं द्विचतुर्थयोः ।
गुरु षष्ठं च पादानां चतुर्णां स्यादनुष्टुभि ॥

पुष्पिताग्रा—(22) i 6, 14, 22; ii 2, 5, 11, 17, 25; iii 2, 16, 23; iv 3, 5, 12, 18; v 3; vi 2, 12, 13, 17, 24-33

अयुजि नयुगरेफतो यकारो युजि च नजौ जरगाश्च पुष्पिताग्रा ।

वसन्ततिलका—(15) i 1, 4, 9, 11; iii 21, 27; iv 7, 13, 23; v 4, 7, 13, 16; vi 1, 7

ज्ञेया वसन्ततिलका तभजा जगौ गः ।

शार्दूलविक्रीडितम्—(15) i 5; ii 4, 6, 10, 22; iii 1; iv 1, 2; v 6; vi 3, 16, 19, 30, 31, 34

सूर्याश्वैर्मसजस्ततस्सगुरवः शार्दूलविक्रीडितम् ।

मालिनी—(11) i 16, 25; ii 8, 9, 21, 26; iv 15; v 15; vi 4, 6, 11 ननमयययुतेयं मालिनीभोगिलोकैः ।

उपजातिः—(6) ii 14; iv 6; v 1; vi 14, 21, 32

A combination of इन्द्रवज्रा and उपेन्द्रवज्रा — स्यादिन्द्रवज्रा यदि तौ जगौ गः । उपेन्द्रवज्रा जतजास्ततो गौ ॥

उपेन्द्रवज्रा—(4) *i 26; iii 3, 19; v 11*

उपेन्द्रवज्रा जतजास्ततो गौ ।

प्रहर्षिणी—(4) i 7, 10, 17; iii 17

त्र्याशाभिर्मनजरगाः प्रहर्षिणीयम् ।

वैश्वदेवी—(2) ii 1; vi 5

पञ्चाश्वैश्छिन्ना वैश्वदेवी ममौ यौ ।

स्रग्धरा—(2) iii 7, 12

म्रभ्नैर्यानां त्रयेण त्रिमुनियतियुता स्रग्धरा कीर्तितेयम् ।

शिखरिणी—(1) iv 17

रसै रुद्रैश्छिन्ना यमनसभला गः शिखरिणी ।

वंशस्थम्—(1) i 2 जतौ तु वंशस्थमुदीरितं जरौ ।

शालिनी—(1) i 13

मात्तौ गौ चेच्छालिनी वेद लोकैः।

भुजङ्गप्रयातम्—(1) vi 15

भुजङ्गप्रयातं चतुर्भिर्यकारैः।

द्रुतविलम्बितम्—(1) iii 4

द्रुतविलम्बितमाह नभौ भरौ।

GRAMMATICAL IRREGULARITIES

Anomalous formations—

न प्रत्याययति शोकार्ता यथा ii [72]
विश्वविजयविख्यातविंशद्बाहुशालिनि v [63]
लङ्कामभ्युपयामि बन्धुसहितः सीतां समाश्वासितुम् vi [53]

Syntactical—

सघाहमाज्ञापय वानरवाहिनीम् (2 objects ?) iv [9]
राज्ञा वानरवाहिनी प्रतिभया सघाहमाज्ञापिता iv [7]

Causative for Simplex—

केन कारणेन धार्षितोऽस्माकमन्तःपुरं प्रविष्टः ? iii [10]

Intransitive used Transitively—

सीता मामविचेतिनी न रमते ii [21]

Conjugational—

वीजन्तो मलयनिला अपि iii [6]
न च पुनर्वीजन्ति यस्यां भयात् iii [6]

Atmane form instead of Parasmai—

कथञ्चिद्वीरमाकर्षमाणः i [46]

NOTES

ACT I

अभिषेकनाटकम् — The play is so named as it deals with the three *abhisekas of* Sugriva, of Vibhisaṇa and of Rāma.

नान्द्यन्ते तत. etc.—Note the repetition of the idea in अन्ते and तत in this stage-direction which occurs at the very outset in all Bhāsa plays except the Madhyama-vyāyoga. The Sūtradhāra comes on the stage *after* the Nāndī, as a private function, is over. नान्दी is derived from नन्द् to rejoice Cf. नन्दन्ति काव्यानि कवीन्द्रवर्गाः कुशीलवाः पारिषदाश्च सन्तः। यस्मादलं सज्जनसिन्धुहंसी तस्मादियं सा कथितेह नान्दी ॥ — नाट्यप्रदीपे

Obviously Nāndī does not mean here the stanza which comes after this direction and is recited by the Sūtradhāra. It must refer to the preliminary music before the Sūtradhāra enters the stage. Thus according to Pandit Ganapati Sastri, नन्दिः आनन्द ; तस्या इयं नान्दी — गीतवाद्यवादनादिरूपा क्रिया। In the case of the dramas of other writers, however, a verse which is called the *Nāndī* s'loka is given at the beginning of the play and only after that, the stage-direction for the entrance of the Sūtradhāra is given in the words — नान्द्यन्ते प्रविशति सूत्रधारः। In Bhāsa's plays, as the Sūtradhāra's entrance into the stage is at the very commencement, and as he is made to recite the benedictory stanza, thus beginning the drama virtually, these dramas are known as 'सूत्रधारकृतारम्भ'. Cf.— सूत्रधारकृतारम्भैर्नाटकैर्बहुभूमिकैः।
सपताकैर्यशो लेभे भासो देवकुलैरिव ॥ — Baṇa

सूत्रं धारयतीति सूत्रधारः। Cf.— नाट्यस्य यदनुष्ठानं तत्सूत्रं स्यात् सबीजकम्। रङ्गदैवतपूजाकृत्स सूत्रधार उदीरितः ॥ *Also* वर्तनीयतया सूत्रं प्रथमं येन सूच्यते। रङ्गभूमिं समाक्रम्य सूत्रधारः स उच्यते ॥—सङ्गीतसर्वस्वे

[1] गाधिपुत्रः=विश्वामित्रः, Gādhi's son.

[This s'loka is a benediction. It refers to the several heroic deeds of Rāma Even before his marriage, Rāma went to guard the sacrifice of Vis'vāmitra and killed the demoness Tāṭakā and scared Mārīca, who came to disturb the sacrifice (*Bālakāṇḍa*). During his exile in the forest, on the way to Pañcavaṭī, he killed a powerful Rākṣasa named Virādha. While in Pañcavaṭī, he slayed Khara, the half brother and one of the generals of Rāvaṇa, and Dūṣaṇa and another general, in a battle which came up after S'ūrpaṇakhā was defaced by Lakṣmaṇa. After Sītā's abduction by Rāvaṇa, during their wanderings in the forest both Rāma and Lakṣmaṇa were attacked by a headless demon called Kabandha whom they killed. This Kabandha was at first a heavenly being; but cursed by a sage, he had become a demon and was very troublesome to many. So, Indra gave a blow on his head with his Vajrāyudha, as a result of which his head sank into his trunk. When he was killed by Rāma, his curse was ended and he advised Rāma to form friendship with Sugrīva who would help him in finding out Sītā (*Araṇyakāṇḍa*). The next heroic act of Rāma (in *Kiṣkindhākāṇḍa*) was his slaying Vālin for obliging Sugrīva, a S'araṇāgata, and not because of any personal offence by him. Vālin was a mighty ape and, by virtue of a boon, could not be slain by anyone in a face to face fight. Knowing this, Rāma slayed him by shooting an arrow at him unseen. Even such a *Pracchannavadha* he did not hesitate to do, in order to favour his S'araṇāgata. Cf — (१) तरणिकुलशरणागतिपरतन्त्रीकृतस्वातन्त्र्य in the रघुवीरगद्य; (२) the note by S'ri Vedānta Des'ika in his अभयप्रदानसार chap. III on "सूक्ष्मः परमदुर्ज्ञेयः सता धर्मः प्लवङ्गम"; (३) also the episode of सुमालिनिग्रह which is a पराङ्मुखवध in the Rāmāyaṇa, Uttarakāṇḍa, ch. 8. Rāma would never let down any one, even

an enemy, if he became a S'araṇāgata. That is how even Vibhīṣaṇa was taken in by Rāma, in spite of protests from Sugrīva and others. Finally (in the *Yuddhakāṇḍa*) Rāma killed the great demon-king Rāvaṇa in a terrific fight with him. The benedictory s'loka recounts all these deeds of Rāma. This play begins with the episode of Vālivadha and concludes with that of Rāvaṇavadha.]

[3] These sentences occur *verbatim* in as many as eight plays of the Trivandrum group (viz., दूतघटोत्कचम्, कर्णभारः, ऊरुभङ्गम्, मध्यमव्यायोगः, अभिषेकः, बालचरितम्, दूतवाक्यम्, and पञ्चरात्रम्) which fact goes to indicate that all these works are of the same author.

[5] पारिपार्श्विकः—An assistant actor.

[6] With line 1, Cf. Pratijñā IV 23; Pañca II 21. The cry was of Sugrīva and was heard rolling on like the roaring sound of a thunder.

[7] एष खलु...—The three viśes'aṇas of रामस्य have their parrallels in the three of सुग्रीव. दाराभि...कृतस्य = 'expelled from his country for having had carnal contact with the wife (of his elder brother Vālin).' But a parallel to this we do not see in Rāma. Hence the meaning 'expelled from the company of his wife' is to be adopted. परस्परोपकार... suggests a प्रतीकारसन्धि। Cf. कामन्दक.

[8] Formerly Indra had lost his position for a year, when Nahuṣa officiated. But, by his mis-behaviour, Nahuṣa got cursed by a sage and fell down to the earth. Then Indra was to be re-instated. It is probably to this occasion that Bhāsa refers here. Mention is made here of the characters coming upon the stage at the commencement of the actual play. This device is called प्रयोगातिशय.

[9] स्थापना—Prologue; Introduction. स्थापना, प्रस्तावना and आमुखम् are synonyms. Generally the prologue is termed

प्रस्तावना in classical dramas. But Bhāsa uses the term स्थापना in eleven out of his thirteen plays. In his Bālacarita no such expresssion has been used, while the prologue of his Karṇabhāra is styled प्रस्तावना. In his प्रतिज्ञायौगन्धरायणम् there are आमुखम् and प्रस्तावना as variants for स्थापना।

The रसार्णवसुधाकर (विलासः ३.) makes a distinction between प्रस्तावना & स्थापना—(But this is not generally accepted)

प्रस्तावना स्थापनेति द्विधा स्यादिदमामुखम् ।
विदूषकनटीपारिपार्श्वकैः सह सँल्लपन् ॥
स्तोकवीथ्यादिसहितान्यामुखाङ्गानि सूत्रभृत् ।
योजयेद्यत्र नाट्यज्ञैरेषा प्रस्तावना स्मृता ॥
सर्वामुखाङ्गवीथ्यङ्गसमेतैर्वाक्यविस्तरैः ।
सूत्रधारो यत्र नटीविदूषकनटादिभिः ।
सँल्लपन् प्रस्तुतं चार्थमाक्षिपेत् स्थापना हि सा ॥

It must be noted here that the prologues of Bhāsa are very brief and silent over the names of the play, the author and his patron. For other peculiarities, see Introduction.

14 This recounts the test Rāma underwent to convince Sugrīva of his capacity to kill Vālin.

[illegible] सोपस्नेहतया...—With this, cf. Pratimā II.

[illegible] नाद्देन......— cf. I 6; but stanza 8 which is actually what Sugrīva roars out to invite Vālin, breathes a very noble and affectionate sentiment. Sugrīva, as a monkey, is not quite at fault in taking Vālin's wife because he believed then that Vālin was dead. Yet Vālin had expelled him from his country.

[illegible] नालं मामभिमुखमेत्य refers to the fact that Vālin could not be slain by any one in a face to face fight, by virtue of a boon from Brahma.

[illegible] अम्य जनस्य.... seeing that arguing with Vālin is no good, Tārā asks for a personal favour, as it were.

[30] Vālin speaks of his great might here. His taking the leading part in the अमृतमन्थन is not told in any of the popular purāṇas.

[32] हं मम वशानुवर्तिनी भव — the wife, in Bhāsa's times, had to obey the husband so implicitly that even a queen had no voice in matters other than purely household. Cf. Pratijñā ii.

[35] मद्बाहुपथमासाद्य—Vālin expects only an अभिमुखयुद्ध.

[37] Note Sugrīva's respect for his elder brother, even when he has gone to fight with him.

[41] Lakṣmaṇa does not like Sugrīva's fighting with his own elder brother. That is why he says वानरत्वात् and सतां विहाय वृत्तम् ।

[46] परिवीत—परि+वि+इ+क्त=hit down. This root is rarely used in classical works.

[47] शरे नामाक्षराणि—cf. Pañca III 18. It was customary to inscribe the name of the warrior on the arrows he used. व्यपगतधर्मसंशयेन—Vālin admits first that Rāma has a correct insight into right and wrong which is difficult to comprehend for an ordinary person. Cf.—सूक्ष्मः परमदुर्ज्ञेयः सतां धर्मः प्लवङ्गम—Rāmāyaṇa.

[47-66] Here is the discussion of Vālin with Rāma relating to the justification of Rāma's committing a प्रच्छन्नवध. Rāma's defence is two-fold— (1) Vālin is a मृग and can be killed in any manner by persons allowed to hunt; and (2) Vālin deserves death punishment for seducing his younger brother's wife, an act not permitted even in exceptional cases. A more convincing defence of Rāma's act is given in the note on stanza 1 above.

[68] Sugrīva's feelings at the death of his brother.

[79] Vālin, with the arrow piercing his heart, is compared to the Krauñca mountain which was assailed by the

weapon S'akti by Guha, otherwise called Skanda, the General of the gods. Krauñca is said to be the son of Maināka, son of Himavān.

[81] शरवरपरिवीतम्—see note on [46]

[83] कुलप्रवालम् — अङ्गदम् । Note Valin's fondness for his son Añgada who is the only heir to succeed even Sugrīva who has no issues.

[87] हेममाला—the gold necklace which is the family heirloom of Vālin.

[89-91] In Bhāsa's plays water is frequently brought on the stage; and rapid action is usual as evidenced by the stage-direction निष्क्रम्य, प्रविश्य which allows no time for the actor.

[91-93] Death is actually staged by Bhāsa. Compare Pratimā II and Ūrubhaṅga. The first act concludes with the preparation for Sugrīva's abhiṣeka.

ACT II

After the events of the previous act, Sugrīva sends his monkey-chiefs in all directions to search for Sītā and bring news of her. After a vain search for a month, all return except Añgada and his party. Hanūmān, a member of this party, has just gone to Laṅkā on the words of the eagle Sampāti and found Sītā there. The dramatist wishes to relate these incidents by means of a conversation between two characters and then begin the act proper. This conversation here forms an *Interlude (Miśra-viṣkambhaka)*, as one of the characters (viz, Kakubha) speaks Sanskrit and the other (Bilamukha) Prākṛt. Kakubha is a soldier belonging to Añgada's troop, while Bilamukha is a servant of Sugrīva ordered to find out the where-abouts of Añgada and his troops who have failed to return to Kiṣkindhā within the prescribed period. Bilamukha chances to meet Kakubha on

the sea-shore and learns from him that Hanūmān has just leapt across the ocean to Laṅkā and that as such, the task is almost completed.

The regalar Act opens with the scene of the As'oka-vana where Sītā is surrounded by demonesses. This is a very short scene which consists of a brief soliloquy of Sītā. Next Hanūmān is introduced as just entering Laṅkā. He moves through every part of Laṅkā in vain. Finally, surveying *from the top of a palace*, he notices the *As'okavana*. Then he enters the garden and finds Sītā there.

Here, as Hanūmān has been made to move throughout लङ्का, *the scene of action has to be changing* accordingly.

18-19 अहो......How excellent is the lay-out of Rāvaṇa's mansion. विमान has several meanings, —Disrespect; a measure; a heavenly car; *a palace with seven storeys*; a horse. महेन्द्रपुरी=अमरावती ।

33 Description of Rāvaṇa; cf. iv 15.

41 Only after hearing Rāvaṇa's words, Hanūmān confirms his surmise that the lady there is Sītā.

44 वचनगतसिद्धिमपि— Note that the words of Rāvaṇa in 45 भद्रे गतायुषं can be taken as भद्रे अगतायुषम् । The वचनगतसिद्धि referred to here is the realisation of this word अगतायुषं in respect of Rāma.

[illegible] This reveals the discretion of Hanūmān who is a very able minister of Sugrīva.

49 मनसा—whole-heartedly.

53 शप्तोऽसि—Sītā curses Rāvaṇa, but what exactly the curse is, one cannot see.

53 [illegible] This clearly indicates Rāvaṇa's embarrassment after the curse. At this stage, Bhāsa cleverly takes Rāvaṇa away *from the scene, lest further talk with Sītā may lead to* an undesirable turn of events. Rāvaṇa's death within a month after this is significant. This episode of Sītā's cursing

Rāvaṇa answers the reader's natural feeling that Sītā must have cursed Rāvaṇa, one time or the other. Cf. a similar situation in the Pratimā v 97-98

[illegible] As in the Ramāyaṇa, here also रावण meets Sītā at night as evidenced by Hanūmān's observation 'अये कथं दीपिकावलोकः' I but when Rāvaṇa leaves the As'okavana it is '*ten nādikās* full and the bathing time passing' This should therefore mean 'ten *nādikās* after midnight' when the उषःकाल has set in which is just the time for bathing. Compare आश्चर्यचूडामणि V page 177 for a similar passage.

.56 अविधवा— This term had no derogatory sense in the times of Bhāsa, Kalidāsa or even Bāṇa See Svapna iii [illegible] & मेघदूत 96—भर्तुर्मित्रं प्रियमविधवे विद्धि etc. and Harṣacarita iv—तस्मिन् अविधवामय इव भवति राजलोके—.... आजगाम विवाहदिवसः।

63 अनुक्रोशम्—Bhāsa is very fond of this word and uses it in almost all his plays. सुव्यक्त...cf. vi 23cd. and प्रतिज्ञा ii 7.

[illegible] अपि च ईदृशमिव —These words are not uttered aloud. What Hanūmān says to Sitā here is not clear.

66 अकरुणाः—repeated in Svapna iii 9 & v 70

67 किन्तु खलु मया स्वप्नो दृष्टः—cf एवं मया स्वप्नो दृष्टः Sv, v 92

71 यथा देहान्तरं गता—Cf. the belief that सीता migrated into another body when रावण abducted her away and that she got back her real form only after the अग्निप्रवेश.

77 78 Hanūmān being an able and far-sighted minister, is particular of knowing Rāvaṇa in person and gauge the strength of his army, the efficiency of his ministers etc. To achieve all this, he adopts a course quite becoming of a hero.

ACT III

[After the incidents of the II Act, the As'okavana is almost destroyed by Hanūmān. The audience are informed of this through the conversation between S'aṅkukarṇa and

the portress Vijayā, which would have formed a *Miśra-viṣkambhaka* but for the fact that Rāvaṇa's anxiety is to be represented by making him personally hurry up to Śaṅkukarṇa, as he is informed only briefly by Vijayā of the happenings].

[2-3] क इह—Cf. Svapna vi [2]. विजया is the portress also in the Pratimā and Svapna.

[4] निवेद्यतां etc. — Cf. अभिज्ञानशाकुन्तल iv 9, which is very similar to this in idea as well as in expression.

[6-7] occur in Pañca ii [27]

[11] Strangely enough, रावण appears on the stage, as विजया leaves to inform him of the happenings. *This is another* instance of the quick action of the type (निष्क्रम्य प्रविश्य)

[12] नयवाक्य.... because never before had रावण heard such a humiliating news.

[14] कथं वानरेणेति—Cf. [49]; he is probably reminded of the curse by Nandī, detailed in [51] *infra* by himself.

[18] The relation of the fight between Hanūmān and the demons is very similar to that of the fight of Abhimanyu and Uttara in Pañca II.

[20] निष्क्रम्य, प्रविश्य—see note on i [90] and iv [82]

[25] अनन्तरीयम्—next, entire. Cf. iv [105]

[35] इन्द्रजित्— Rāvaṇa's son Meghanāda; Indra's conqueror. [When Rāvaṇa warred against Indra in his own heaven, his son Meghanāda was with him, and fought most valiantly. During this combat, Meghanāda, by virtue of the magical power of becoming invisible which he had obtained from Śiva, bound Indra and bore him off in triumph to Laṅkā. Brahma and other gods hurried thither to obtain his release, and gave Meghanāda the title of Indrajit, conqueror of Indra; but the victor refused to release his prisoner unless he was promised immortality. Brahma refused to grant his extravagant demand, but he

persisted, and in a way achieved his object. In the Rāmāyaṇa, he is represented to have been decapitated by Lakṣmaṇa while he was engaged in a sacrifice].

[39] With this, cf. हतोऽपि लभते स्वर्गं जित्वा तु लभते यशः — Karṇabhāra 12. वानरः—रावण is evidently reminded of the curse of Nandī once again.

[illegible] The occasion when Rāvaṇa was cursed in his own words. [After conquering Kubera when Rāvaṇa was returning in his Puṣpakavimāna, it stopped near the S'ara-vaṇa-vana the birth place of Ṣaṇmukha. Then Nandī came to Rāvaṇa and advised him not to fly that way as S'iva was sporting with Parvatī on the Kailāsa. But Rāvaṇa laughed at it and ridiculed him for his monkey face. At this Nandī cursed him saying "You will meet with destruction only through monkeys" See रामायण VI 16]

[58] निर्विण्णमिव......—Rāvaṇa reads the feeling of विभीषण by looking at his face. This characteristic feature is found in most of Bhāsa's characters. Cf. iv [35] *infra* and प्रतिमानाटक i [27] and v [12-13]

[61-62] Either Vibhiṣaṇa does not leave the stage or he returns along with Hanūmān.

[illegible] Hanūmān talks to Rāvaṇa on terms of equality.

[84] Hanūmān's question corners Rāvaṇa, as he had actually stolen away सीता like a coward in the absence of राम.

[85] [illegible] This clearly shows that Vibhiṣaṇa is in sympathy with Rāma, whom Ravaṇa considers a foe.

[88] Vibhiṣaṇa forecasts the total destruction of the entire demon-race by the folly of Rāvaṇa.

[illegible] Hanūmān now addresses Rāvaṇa by name, which irritates रावण in [93]. अथवा दूतवध... Rāvaṇa's sense of धर्म.

[95] In Bhāsa's plays this expression 'अथवा एहि तावत्' calling back a person after sending him away, is very common. Cf. पञ्चरात्र [illegible] and प्रतिमानाटक ii [39].

[illegible] यदि तेऽस्ति धनुःश्लाघा— Cf. प्रतिमानाटक i 20. Rāvaṇa's message to Rāma inviting him for a battle.

103 विवक्षा—वक्तुम् इच्छा। हितमन्तरेण—हितमुद्दिश्य।

107 विप्रतिपत्त्या—cf. iv 90

114 For a similar conjuring, cf. Pratimā iv [illegible].

119 Rāvaṇa is now convinced that Vibhīṣaṇa is siding Rāma; hence orders for expelling him from Laṅkā in 121.

120 कोऽत्र ! Although रावण calls an attendant, none turns up; yet रावण orders for Vibhīṣaṇa's expulsion.

123 Vibhīṣaṇa's advice to his elder brother. प्रयामि न च दोषवान्—cf. i 24 above.

125 Vibhīṣaṇa proclaims here his intention to save the demon race by seeking Rāma's protection.

ACT IV

[Aṅgada's troops and Hanūmān have returned to Kiṣkindhā, with news of Sītā. Thereupon, Sugrīva has ordered all his troops to be prepared to march against Rāvaṇa. This information is given to the audience by means of a brief conversation in Sanskrit between the Monkey Chamberlain and the Monkey General, which forms a S'uddha-viṣkambhaka].

7 धर्मसमयं — an established rule or practice of virtuous conduct.

[illegible] Vibhīṣaṇa appears in the sky and is mistaken for an enemy by सुग्रीव. 5 ab describes the personality of विभीषण।

20 Even Hanūmān fails to recognise Vibhīṣana at first and instructs the monkeys to be on the alert.

21 But Rāma shows firmness and no fear. Probably, he is glad that a demon has come to him, be it with any motive.

25 शरणागतम्—the word is significant. किं वक्ष्यतीति— cf. Svapna vi 4 and 15.

[illegible] Rāma sends Lakṣmaṇa to bring Vibhīṣaṇa. The younger brother of Rāma receiving the younger brother of

Rāvaṇa is appropriate. Note the readiness of Rāma in welcoming a शरणागत even though he may be an enemy.

[38] हनूमान् gives out to Sugriva his opinion of विभीषण।

[40-41] It is strange that both Vibhiṣaṇa and Lakṣmaṇa easily recognise each other although they meet for the very first time. [48] Vibhiṣaṇa's estimate of Rāma.

[49] Rāma confers lordship of Laṅkā on Vibhiṣaṇa here, although he is actually consecrated after Rāvaṇa is killed in the battle; see vi [53]

[51] सिद्धमस्मत्कार्यम् etc. Note the rapid action of the play.

[54] Rāma rises up expressing his determination to shoot at the ocean. Even befoee he fixes his arrow to the bow, Varuṇa appears in person. In the Ramāyaṇa, Varuṇa's appearance is only when Rāma is about to shoot.

[56] Varuṇa too approaches राम only as a शरणागत।

[58] *Varuṇa recognises Rāma as Viṣṇu in human form.* Cf. Kumarasambhava i 57.

[64 65] Varuṇa reveals at first Rāma's identity with विष्णु but soon realises that the business on hand is of Rama in human form.

[67] एष मार्गः-a passage is allowed in the form of divided waters. The famous रामसेतु built by the monkeys is substituted here by the miracle of divided waters, similar to the one when Vasudeva had to cross the यमुना river with the infant Kṛṣṇa in his hands.

[73] The ocean as it looked at the time Rama and his party walked across it through the passage allowed by Varuna. Contrast this with iv [14] which is also a description of the same ocean viewed from the sea-shore.

[80] सुवेल=त्रिकूट mountain.

[82] पुस्तक (प्रामाण्य)--Registers containing the names and other details relating to every soldier of the army; compare Pañca ii [124]. Evidently perfect and systematic records were being maintained in the *Military*, even in Bhāsa's times.

[87] आर्यकुमुदस्य—कुमुद is the name of a monkey-general.

[89] विभीषण says this even when the matter is not referred to him. स्वसैनिकौ — स्व here refers to Rāma's party as a whole to which विभीषण now belongs. स्व is not *my* here.

[103] Rāma's message to रावण in reply to his (iii [98])

[108] A grand description of the setting sun.

ACT V

[The battle between the two armies of Rāma and Rāvaṇa has come up and most of the demon heroes are slain. Even Indrajit has gone to the front. Rāvaṇa persists in continuing the battle at all costs and is not prepared to restore Sitā to Rāma. On the other hand, Rāvaṇa has ordered for faked models of the heads of Rāma and Lakṣmaṇa. This is revealed by the conversation in Sanskrit between the demon-chamberlain and Vidyujjihva, which forms a *S'uddhaviṣkambhaka*].

[2] प्रवालतोरणद्वारम्—see note on iii [2] [4] Cf. आश्चर्यचूडामणि V

[6-11] *These reveal the Kāñcukiya's estimate of रावण.*

[18] The bad omens are indicative of the sad but false news of the death of her husband and Lakṣmaṇa, *which* रावण is going to relate to her after showing her the faked models that look very much like the heads of the *two* persons reported by him as slain by Indrajit. Although experiencing bad omens, Sitā feels delighted at heart. *This* is to indicate that the above sad episode with रावण is going to end with happy news to Sitā.

[21 23] रावण fancies *Royal Fortune* deserting him and going to राम. *Allusion*—Laṅkā originally belonged to Kubera, *but* रावण had ousted him out of it and made it his own capital.

[37] रावणक is the diminutive form of रावण. Sitā *laughs* at the foolishness of Rāvaṇa's statement.

[30] रावण shows the faked models to *Sitā* and *tells her* that they are the heads of राम and लक्ष्मण slain by इन्द्रजित् in

the battle. Note the irony of fate here. Shortly after this, news is brought that Indrajit himself is killed by राम.

[34-35] A good instance of पताकास्थान—dramatic irony. See Avi. (p. 41) and Pratijñā II. Here it is a verbal irony consisting of the remarks of a character 'which the audience with their fuller knowledge of facts, can interpret in two ways, while the speaker himself is quite unconscious of any secondary point in his words.' *Dramatic irony*, a very effective dramatic device, is of four kinds, viz., comic, tragic, verbal and the irony of situation.

[42] Clearly contradicts Rāvaṇa's statement in [29] above.

[44] रावण vehemently questions the veracity of the demon reporting Indrajit's death.

[45] cf. Pañca ii [101]; Bālacarita ii; Pratimā ii.

[50] Yama was afraid of approaching रावण who now questions the former, as it were, whether he still continued to fear him.

[53] नैव्यवे etc. *Seeing that all the great warriors such as* कुम्भकर्ण and इन्द्रजित् are slain, the demon soldiers are fleeing away from the battle-field and their General is persuading them not to run away in a cowardly manner.

[58] heroism of रावण. [60] अनिष्टानि....Sitā's curse, as it were.

[62] अवश्यं च....the demon's timely intervention.

[66] ईश्वराः....*Sitā's prayer for the victory of her husband.*

ACT VI

[रावण goes to fight with राम in the battle-field. A terrific fight comes up between them, which is described very vividly by three Vidyādharas in the prelude to this Act]

[3 6] is a split verse. Bhāsa is very fond of using *such* verses; cf. प्रतिमा iii I and पञ्च i 57. [9] Cf. Ūrubhaṅga [23].

[12] वज्र–Indra's (thunderbolt) weapon made of the bones of दधीच, by which he chopped the wings of the mountains.

[21] उदयशिखरि-the mountain supposed to be at the eastern

horizon, behind which the sun and moon appear to rise.'

[23] राम in *his fighting pose*. क्रौञ्चं यथा etc. see note on i [79].

[35] राम in Indra's chariot driven by Mātali. त्रिपुरवधाय— Maya had built three cities of gold, silver and iron in the sky, air and earth for demons. At the request of the gods, S'iva burnt down these cities (त्रिपुर) with their inhabitants.

[53] प्रतिज्ञार्णव—the vow of promise to free the sages *of their* troubles from demons by slaying रावण. cf. आश्चर्यचूडामणि vii 11

[56] क्षयं=house. राम is reluctant to see सीता for two reasons —(1) long separation between himself and सीता; and (2) her staying the house of his enemy.

[61] This gives Rāma's *definition of a true friend*. While विभीषण is trying to advocate the cause of सीता before राम, लक्ष्मण has informed सीता of Rāma's attitude and she has decided to throw herself into fire with Rāma's permission.

[65] पतिव्रतायाः........ This is ample to show that राम has no doubt of her purity; only the considerations mentioned in [56] prevent him from accepting her.

[67] धर्मस्नेहान्तरे......cf. ii [63] and Pratijñā ii 7

[74-76] आश्चर्यमाश्चर्यम्—cf. आश्चर्यचूडामणि vii

[79] Sitā's appearance after the अग्निप्रवेश।

[85-87] *राम salutes the fire-god who recognises राम as the* great नारायण; but it is significant that he immediately addresses him राजेन्द्र and पुरुषोत्तम in [90] just as वरुण did in [64, 65]

[92] अग्नि reveals that सीता is goddess लक्ष्मी. Cf. राघवत्वेऽभवत् सीता रुक्मिणी कृष्णजन्मनि । अन्येषु चावतारेषु विष्णोरेषानपायिनी ॥

[97-99] *राम is clearly identified with नारायण*. The गान is similar to that in the आश्चर्यचूडामणि। In the रामायण, युद्धकाण्ड chap. 120, Brahma praises राम in these very words.

[106] प्रतिज्ञार्णव—cf. vi [33] above.

[108] Cf. As'caryacūḍamaṇi v 13.